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Continues *The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, Preacher's Illustrator, and The Whitened Fields.*

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Official Organ of the Bible League of North America

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THE BIBLE CHAMPION

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Volume 36

NOVEMBER, 1930

Number 11

EDITORIAL

Do the Evolutionists Reason Well?

HAT well-known newspaper writer, Ed Howe, recently had something to say about "the great mystery of life." He says that he quotes as short an explanation of it as he has ever seen; then he gives the following quotation (which we have also seen somewhere, but cannot remember the author). Let us see whether it explains:

"All organisms have evolved out of one original germ through the reciprocal action of organism and environment. The reason why animals have intelligence and plants none is, that animals move about for their food, while plants take what comes to them. Man has the highest intelligence because he has the greatest wants and the widest mobility."

Regarding this statement Mr. Howe comments thus: "If you can understand what the sentence means, you will know how the majority of educated and intelligent men explain life." One cannot be sure whether Mr. Howe is speaking seriously or ironically. We rather suspect it is the latter, for surely a man of his intelligence can see the lameness of the "explanation."

What is to be thought of such logic? If there ever was a limping logical process imposed upon a suffering public, we think the above sample must take the prize. First, "all organisms have evolved out of one original germ," etc. Does that explain "the mystery of life?" No; it simply leaves it where it found it. The crucial question is, How did that "one original germ" come into existence? Since the very best biologists maintain that spontaneous generation is impossible, or at least unproved, whence and how came the first living cell? To say that dead matter evolved spontaneously into living matter through "the reciprocal action of organism and environment," would be a contradiction, because you

would have to have the organism before there could be such action and reaction relative to the environment. Besides, there would have to be the proper environment.

Another weak place in the statement is that it begs the question from the start. Where is the scientific proof that all life evolved from one original cell, however that cell may have come into existence? Do we today see unicellular creatures evolving into multicellular creatures? No! we know that all the protozoans reproduce after their kind. The amoeba begets only amoebas. And if that is the case today in the whole organic realm, we have the best of reasons for believing that it has been the case ever since life was started on this earth of ours. As has been so often said in these columns, if evolution is the dominant law of nature, why does it not clearly show its hand here and now? Really, instead of seeing one species merging into another, we see all around us the law of persistency of type, making the natural realm an orderly and dependable regime.

Let us just ponder the reasonableness and necessity of just such a law as that of the fixity of type—a law which we see writ in large capitals on the whole organic realm. Each type procreates after its kind, and thus gives nature a stable and reliable economy. There is no mixture of types—no welter and flux of things. The crow—blackbirds and red-winged blackbirds—do not mix up their family affairs, and thus make scientific classification impossible in blackbirddom. So with the song sparrows, the vesper sparrows, the chipping sparrows and the white-crowned sparrows. Each kind occupies its particular niche in the avian world, and performs its special function in nature. If there were no field birds, constituted for their specific purpose, the insects would destroy all the grass and grain of our fields. If there were no woodpeckers, the wood-borers would kill

off all our forests, groves and orchards. What a blessing it is that there are "birds of many kinds," as well as "men of many minds!"

And yet here is another dominant fact in nature when we observe her just as she is, without idle speculation: Within the type there is just enough variation to enable animals and men to distinguish individuals from one another. No two individuals of the same type are exactly alike. If it were not for this wise arrangement, the animal kingdom could not survive, because animals would not be able to distinguish their mates and offspring. Likewise men would not be able to tell one animal or person from another. How wise then, is this dual regime—fixity of type combined with individual differentiation within the type!

Looking at the organic realm again just as it is without speculation, we see how wise and wonderful is another outstanding fact, namely, that variation within the type gives man power to cultivate many species of plants, fruits, grains, birds and animals, and make great improvement in them, and thus bend them to his purpose. In this way he is able to obey the original divine commandment given to man, according to Holy Writ—"to complete the earth and subdue it" (Gen. 1:28). If the type did not breed true, man could not depend on nature. If there were no plasticity within the type, man could not mold nature to his purpose and need. These conclusions, we take it, are legitimately drawn from the factualities of the natural realm.

"The reason why animals have intelligence and plants have none is, that animals move about for their food, while plants take what comes to them," says the evolutionist, as above stated.

But what kind of reasoning is that? It certainly is confusing cause and effect. The animal's being able to move about for his food surely could not endue him with intelligence. He would first have to have intelligence (or instinct, if you prefer) in order to procure food by moving about. He would have to have the instinct and the ability to move about at the same time or he could not survive. The two enduements are not related to each other as cause and effect, but both are necessary for the creature's very existence. Besides, who has ever known a plant to break loose from its standing place and evolve into an animal? There is no such case on record either in geology or in the world today. And still further, there are plants that do move about on the surface of the water, like the floating weeds of the Sargasso Sea. But

they have no more intelligence than have any other plants.

Another marvelous fact is this: plants, although not endowed with either instinct or intelligence, are able to do what neither animals nor men can accomplish—namely, convert dead matter into living matter. The germ-plasm of the plant is a wonderful chemist and physicist; for by contact with moistened mineral matter, which is devoid of life, it can cause chemical combinations that transform the mineral into living matter like unto itself. Is not that a marvel? Yet the plant has no intelligence; it is not conscious of the miracle it is performing. If such a transformation were dependent on intelligence, it would have to be far superior to the wisdom of all the scientists and philosophers in the world combined.

The evolutionist overlooks another patent fact. Plants do to some extent *go after* their food, and do not wholly "take what comes to them." Plant a grain of corn in your garden, and you will find that it soon has germinated, and is sending roots down and around it in the soil, and gathering up and assimilating the very ingredients it needs for the development and sustenance of the stalk and grain that are to be produced. Yes, plants also "do move." They go after their food, even if they do not often go very far. Will the evolutionist attribute intelligence to plants?

It is evident that every vegetable germ has to have its full equipment of powers before it can function at all. So life cannot be the result of the reciprocal action of an organism and its environment. The organism and its environment must have been made for each other. For that reason the mineral kingdom must have been created first; then the vegetable kingdom; then the animal kingdom; then man must have been created to fit into the *milieu* that had been previously prepared for him. Is there any other adequate explanation of all the facts?

Our evolutionist's last statement is: "Man has the highest intelligence because he has the greatest wants and the widest mobility."

Here again he reasons badly. He seems to be blind to the law of cause and effect. Surely man's wants and mobility could not have created his mind. Why has man greater wants than the plants and animals? Why has he greater mobility—if he has? What has caused such a wide difference between him and the creatures below him? Why did certain plants evolve into animals while all the rest remained plants and have remained plants from the beginning of their existence? Why did certain animals

develop into human beings, while all the rest remained animals holding true to type? No; the evolutionist's logical powers are not sufficiently developed. He ought to be able to see than man could not exist as man in his environment without the gift of human mentality. He ought to be able to see, too, that where animals and men live together in precisely the same environment, the former remain animals and the latter remain men—each staying in his place in the economy of the world, just as they were intended to do from the beginning.

By mobility is evidently meant the power to move about, to go easily from place to place. But man is not naturally endowed with such ability above some of the animals and birds. Some animals can run much faster than man. Most horses can; so can most cats and dogs. Monkeys are more expert climbers than are men. So are squirrels. The ostrich can outrun the fleetest human speeder. And birds could fly in the air centuries on centuries before man was able to accomplish that feat; and even now man must have an elaborate machine to fly with, or else he must stay on the ground. Even with his airplane it is doubtful whether any man can fly faster or remain longer on the wing than can the albatross of the seas. So it is illogical to say that man's greater intelligence has been caused by his greater mobility. No; his superior intelligence must have come from a more effectual source.

We maintain, too, that mere geology and paleontology cannot of themselves establish the order in which the various forms of life came into existence. Why not? Because there is no place on the earth where the exact serial arrangement devised by the evolutionists is found. We mean there is no locality where the fossils occur in the precise order from the lowest forms of life to the highest. Indeed, there are many wide areas in which the order is reversed; where the so-called more recent strata are laid down far below those supposed by the evolutionists to be much older. If this were the place, numerous instances of this reversed order could be cited; but it has been done so often that it would be repetitious to name them again.

We hold that physical science, therefore, cannot determine the order of the coming of living forms any more than it can determine their origin. In order to settle the problem in a satisfactory way we must appeal to reason and revelation. Let us do this. It is reasonable to believe that the inorganic realm came first of all; it is reasonable to believe that the vegetable kingdom came next; then the lower

forms of life; then the higher; last of all man. The reasonableness of this inference is clear because each grade is dependent on that which precedes it. But that is the precise order indicated in the first chapter of the Bible. Thus the Bible and reason agree. And, besides, our conclusion is drawn from a valid and logical correlation of the facts in the whole economy of things.—L.S.K.

* * *

Commander Evangeline Booth tells of the great change that has taken place in New York on the Bowery down to Third Avenue. How in those days there was much more bootlegging going on than in these days; that many policemen, some of them now retired, told her that this district was a veritable hell on earth from vice and brawls that went on not only from gangsters and toughs of the neighborhood, but many families as well; and how these policemen tell of the wonderful change that has been brought about in the reign of quietness, since prohibition. That in New York City, before prohibition the Salvation Army would collect from 1,200 to 1,300 drunkards in a single night and seek to reclaim them. Prohibition immediately reduced this ingathering to 400, and in a particular test the proportion of actually intoxicated persons dwindled from 19 out of 20, to no more than 7 in all.

Louis J. Taber, Columbus, Ohio, Master of the National Grange, says that prohibition has been of invaluable aid to agriculture because of the increased consumption of farm products. One-third more milk is used now than was used at the close of the World War. To produce the milk that is now consumed would require more grain than was used by all the brewers and distillers before prohibition, regardless of the claims of anti-prohibitionists who claim the poor farmers are suffering, keeping them from selling their grain for making whiskey and beer.

He says that whatever has caused depression to agriculture, prohibition has not been the cause, and that the depression would have been much more serious had wet conditions prevailed. Had the grain been perverted to the making of whiskey and beer, or poison instead of food, the people, and especially the children, would have been deprived of proper nourishment. The money that would have gone for poison alcoholic drink has gone into legitimate trade lines, and the children have had clothing and food, for their well-being. Milk instead of beer is a vital blessing—not a deadly curse.

Divine Authority and Human Wisdom

HE Scriptures of the Old and New Testaments are a direct revelation from God and are therefore supernatural in their origin. Whether they were conveyed by the immediate presence of God or through angels, or prophets, or by the presence and person of Christ, the Eternal Son of God, or by apostles prepared and sent by God, in every case they are of divine origin, protection and preservation. They are therefore the Very Word of God and are so nominated throughout their entire development. As the Word of God, they claim the highest magnitude and to be flawless, holy, changeless, persistent, and everlasting and the final authority on all matters with which they deal.

In the Psalm it is written, "Thou hast magnified thy Word above all thy name." Our Lord says, "The Scriptures cannot be broken," and also He says, "Heaven and earth shall pass away, but my Word shall not pass away." Peter the Apostle says, "For all flesh is as grass and all the glory of man as the flower of grass. The grass withereth and the flower thereof fadeth away; but the Word of the Lord endureth forever. And this is the word which by the gospel is preached unto you."

All this is confirmed by present-day facts. Despite all the attacks which have been made upon the Bible as the Word of God by the strongest powers of men and unbelief, yet it still stands complete, and has by far the greatest circulation and widest translation into tongues of any book or writing known to mankind.

God's Word is thus sovereign and mighty and final. But while this is true, God created man in his own likeness. Man therefore is in the finite what God is in the infinite. Man has language, and back of his language is wisdom and knowledge. But man was created in the natural, and God is supernatural. Man's wisdom cannot reach up into the supernatural. For a knowledge of the supernatural he is wholly dependent upon the Word of God. Man's wisdom affords him the power to receive the revealed wisdom of God. Therefore God and man stand in the fellowship of Giver and receiver. Through the Word of God, then, man comes into his highest relationship. It was for the saving of man and the uplifting of man and the fellowship of man that God gave his revelation.

The two great subjects of the Revelation are doctrines and morals, truth and right. In some

cases, God gives the great central truth in a form positive and plain, and then encourages man through interpretation and experience to realize fuller details. God definitely and finally asserts that man was made in the likeness of God. That is final. God thinks; so does man. God discerns right and wrong; so does man. God wills and chooses; so does man. God sustains the family relation, and so does man. God has language, and so has man. No matter in what speculation man may indulge, the fact that he was made directly by God and in the image of God stands unchangeable and forever. No interpretation, no experience, no wisdom of man can ever change this revealed fact.

God in the Fourth Commandment says: "For in six days the Lord made heaven and earth, and rested the seventh day; therefore, the Lord blessed the Sabbath day and hallowed it." The day of nature is one of twenty-four hours, a period of light and darkness. As God speaks of the day in creation, it is a period of morning and evening, of light and darkness. How long were these days? The Bible is not specific. It says in one place that "one day is with the Lord as a thousand years and a thousand years as one day." Frequently the word "day" is used to denote a period. As Abraham says, "My day," "In thy day," etc.

Here, then, is a place for the wisdom and intelligence of man to exercise interpretation, by a diligent comparison of Scripture with Scripture, but no interpretation can modify or supersede any plain fact or statement of Scriptures like the one given in Genesis 1:27—"So God created man in his own image, in the likeness of God created he him, male and female created he them." The details of this creation are given in Genesis 2:7,21,22. No interpretation can move or change these facts. The same matter of interpretation occurs in connection with the morals of the Scripture. The Fourth Commandment says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work," etc.

Our Saviour put an interpretation on the Fourth Commandment. First, He shows it was made for man in all its appointments, although God, and not man, is Lord of the Sabbath. In His practical interpretation, He did works of mercy and necessity. He healed the sick and plucked the grain to feed Himself and His disciples. And so justified, on it, such

works of necessity and mercy. But He also kept the day holy, and every Sabbath found Him in the synagogue, and never did He perform an act that was one of pleasure or merely secular. Mercy and necessity drew the line. No human interpretation can supersede His interpretation. The Sabbath is still holy, and to secularize it is to challenge God.

This whole matter of Divine Authority and human reason may be summed up in this way:

The School that Deifies Man

DO YOU know that the natural human mind has a propensity for both going to extremes and becoming one-sided? Some articles have appeared in previous numbers of this magazine which indicate the low estimate that some skeptics have of man. They look upon him as merely the offspring of animals and therefore as of little account. The reader will remember that one of them, James B. Cabell, declared that "man is but a parasite on the epidermis of a midget planet," while H. L. Mencken said: "Man is a sick fly on the dizzy wheel of the cosmic universe."

These are the dismal pessimistic utterances of men who have fallen into general doubt. But there is another school of present-day thinkers who have some kind of belief, and whose philosophy leads them to the opposite extreme in their characterization of man. That is, they deify him—perhaps it would be better to say that they merge him into deity; that is, they are practically pantheists. A writer in the *Sunday School Times* (Aug. 30th), recites a number of quotations from men of this persuasion which indicate a resurgence of pantheistic beliefs. We will copy some of these quotations.

Not long ago Rev. Dr. John H. Boyd preached a farewell sermon in which he said: "Those who can see the infinite reach of themselves can see God, can strengthen themselves, and the spiritual world is open to them. Men are what they are because of a fatal disbelief in their own divinity."

Such teaching simply obliterates the distinction between the divine and the human, between the finite and the infinite, between the dependent and the independent. How can thinking men believe in the possible merging of entities that are so vastly different?

Note this quotation from Dr. A. C. McGiffert, president of Union Theological Seminary,

When God has spoken positively and definitely on any matter, His word is final. When God has left the way for interpretation, the comparison of Scripture with Scripture is the only method. The modern habit of discarding the plain, positive declarations of God are blasphemy, and if pursued, must bring about the just judgment prescribed for blasphemy and associated with it in all history.—D.S.K.

who says in his book, *The Rise of Modern Religious Ideas* (pp. 207, 208): "Divine and human are recognized as truly one. Christ therefore, if human, must be divine, as all men are. Christ is essentially no more divine than we are or than nature is." Another attempt at an impossible consubstantiation.

In his work, *The Liberal Orthodoxy* (p. 285), Dr. W. Henry Clark has this to say: "The incarnation of God in Christ is nothing else than the incarnation of God in all men carried to a superlative degree." More blotting out of differentiae!

Some years ago Dr. R. J. Campbell was advocating the same doctrine, although he has since changed his views. In his *The New Theology* (p. 106) he said: "God is continually incarnating Himself in human life; all human history represents the incarnation or manifestation of the eternal Son or Christ of God." We do not believe that Dr. Campbell holds this anti-Christian view at present.

In the *Harvard Theological Review* (1911, p. 16), Dr. William A. Brown wrote: "God is not thought of as separate from the universe, but rather as its immanent law." What a confusion of thought! What a departure from the Christian doctrine and philosophy! Think of identifying God with impersonal law!

Listen to Walter A. Rauschenbusch (*A Theology for the Social Gospel*, p. 178): "The old conception that God is distinct from our human life [must give way] to the belief that he is immanent in humanity." The plenary Christian doctrine is that God is both transcendent and immanent—the latter term being used in the sense of personally omnipresent.

Another pantheistic writer, Frank C. Doan, says: "Do you ask me whether God is simply the spirit of humanity? I reply that God is essentially and simply just that." This agrees with the noted German philosopher, Feuerbach,

who wrote: "Man has his highest being, his God, in himself."

We give one more quotation, this time from Professor W. A. McKeever, of the University of Kansas, in his book, *Man and the New Democracy* (p. 94): "I worship God through man. To know God is first to know man, and to know man is to worship the divinity in him . . . Man is my best expression of deity, and so I bow reverently at his shrine."

Regarding this last utterance, we wonder just how Professor McKeever puts his worship into action. Does he really engage in acts of worship of people? How does he bow reverently at a human shrine? Does he take off his hat? Does he kneel? Does he sing songs? Does he sing, "Praise man from whom all blessings flow"? What would happen if, when he meets one of his students or fellow-professors on the university campus, he would kneel before him and begin to sing a song of worship? The fact is, the professor does *not* worship man. He was simply writing imaginative poetry, and a

very poor kind of poetry, too, for its rhythm, rhyme and sentiment!

Now we hold that all these men are trying to make a wrong and impossible synthesis. The divine and the human cannot be merged into one essence. They are different. Think it through! What kind of a *tertium quid* would a consubstantiation of the divine and human make?

There is only one divine Being—God. It must be so, because He alone is infinite, absolute and eternal. He is the only one who is "from everlasting to everlasting." Human beings are human, not divine. To regard man as divine is to abolish the distinction between the finite and the infinite, the absolute and the relative, the underived and the derived. It is a going over into pantheism. The present pantheistic movement is simply old Hinduism *redivivus*. It is old, antiquated Spinoza over again. How much better is the Christian theism taught in the Bible!—L. S. K.

Loyalty to the Laity

HE great bulk of the members of our evangelical churches are from the *common people*, and of these, the larger part are at heart true believers in the Word of God and in the sacrificial offering of Jesus Christ as an atonement for sin. They believe that Jesus Christ, God's Son, paid the penalty of their sins in His death on the cross, and confess Him as their Lord.

But the majority of them have never been built up in the faith. They have never had Bible teaching, for most of the sermons they have heard have been of the textual character which, while they may have been true to the Word of God, have left the people in ignorance of the doctrinal teaching of the Word.

The old-fashioned home has disappeared. The old family Bible, thumbed by father and mother, is gone. A thousand things have come into the home and into the daily life that leave but slight opportunity for the Old Book and for prayer.

It has not been difficult, therefore, for the enemy to take advantage of these conditions, and the people, having been taught to believe implicitly in their pastors and leaders, have contributed their funds and taken it for granted that all was well.

The ecclesiastical system of the Romish church has, by slow degrees, taken possession of the evangelical churches, and the politicians keep their followers in a lamb-like attitude. Thousands of churches have only a small membership, but many of these small churches are the cleanest in character.

The hope of the church lies in a revival which shall produce a revolution. This hope is centered in the *men of the church*. They pay the bills; they have the controlling power; they have the right to *demand* that the old Gospel shall be given. When they do this, the ecclesiastical politicians will bow the knee and the good old Book will be restored to its rightful place.

If this revival does not take place, the prospect is perilous. The enemies without the church are bare-faced and brazen. There are no depths to which they will not descend in order to carry out their desppicable purposes.

These are hard words to utter, but they are true. The meanest men living today (and the same has been true in all the history of religious life) are the politicians, wearing the livery of heaven and wantonly destroying the faith of the saints.

Our Lord never had any respect for them, neither had the prophets nor the apostles. The

Protestant Church is itself the protest against the practice of "rule or ruin," and from the lips of Christ and from the good old Book comes

the command to cast out the money-changers and clean up the church.—T.C.H.

A Gospel of John in Every Home in the United States

HE words used in outlining this service are few, but the issues involved are tremendous, for it is a part of the "Three Year Program" adopted at the Thirteenth Annual Convention of the World's Christian Fundamentals Association, held June 8-15 in Los Angeles, California, this being also the nineteenth hundred anniversary of Pentecost—the "Birthday of the Church."

The attendance at the convention was gratifyingly large, visitors coming from many states, Canada, and from abroad. The rising tide of modernism and atheism which is now sweeping over the world produced an unusual intensity in the addresses in defence of the whole Word of God, deepening the conviction that the Bible is, after all, the only effective antidote to this poisonous anti-christian propaganda which is producing such moral chaos everywhere, especially among the young people.

The man chosen by the convention as the leader of this "Gospel of John in Every Home" campaign is T. C. Horton, now eighty-two years of age, one of our Associate Editors, founder and president of the International Fishermen's Club, and co-founder with Mr. Lyman Stewart of the Bible Institute of Los Angeles. Mr. Horton will be assisted by the following committee: Mr. J. D. Heinzman, Rev. Fred Meldau, Miss Elizabeth Merriam, Evangelist Harry O. Anderson, Dr. W. H. Jordan, Rev. Carl C. Westerdahl, Rev. James E. Ely, Mr. Peter Stam, Jr., Mr. W. H. Richie.

A Non-Sectarian Movement

A "Gospel of John in Every Home" will surely appeal to fundamentalists in every denomination, for the World's Christian Fundamentals Association, under whose auspices the work is being carried on, is strictly non-sectarian, seeking only to obey our Lord's command, "Go ye into all the world and preach the Gospel to every creature."

No tracts will be given out—but *only* the Gospel of John which was written for the express purpose of convincing the unsaved of

their need of Jesus Christ as Saviour. "These (things) are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name" (John 20:31). It is God's own appeal to the unsaved and is, therefore, the finest "salvation tract" ever printed.

Rev. Fred Meldau (one of the members of this Committee) says of the Gospel of John:

"The salvation promises in the Gospel of John, such as John 3:16, 5:24, 10:9, etc., are readily grasped and understood by the *average* reader, and multitudes of souls have been saved through John 3:16 alone."

"The Gospel of John reveals and emphasizes the Deity of Christ in a pre-eminent manner and is therefore adapted to meet the claims of modernism, unitarianism, atheism, evolution, and all other Christ-dishonoring 'isms'."

"As a portion of the written Word of God, it is a *living seed* (Isa. 32:20; 55:11), needing only to be sown by Christians—men and women, boys and girls. All those who faithfully sow it will surely reap an abundant harvest of saved souls (Luke 8:11; 2 Cor. 9:6)."

The foundation of this campaign must be *prayer*, *much prayer*, and *more prayer*, for "without Him we can do nothing" (John 15:5). But if many hearts are united in earnest prayer for His blessing on these Gospels as they are given out, how happy it will make our Lord to respond! To this end many Prayer Circles are needed who will carry the work upon their hearts.

The Plan of Operation

Already the necessary organization is under way. Plans are being made for leaders in every State. These state leaders will organize their respective states, appointing leaders in every county, and so on down to the cities and smaller districts. The committee will work in co-operation with Home Missionary Societies, Young People's Societies, Sunday Schools, Bible Conferences and various denominational gatherings, the Gideons, etc.

The names of men and women who will co-

operate in any way in the distribution, and suggestions from any source will be welcomed and carefully considered, though, of course, it would be obviously impossible to adopt every suggestion which might be made.

Reports of Progress

Fishers of Men, the official organ of the International Fishermen's Club, will be used as the medium through which those interested will be kept advised of progress. A sample copy of *Fishers of Men* (an attractive pocket-sized magazine), will be sent to any address upon request, accompanied by a two cent stamp.

Financial Needs

Funds will be needed with which to purchase the Gospels (it is estimated that not less than thirty million will be needed), also to pay for the necessary printing, postage, clerical help, etc., the cost of which will be kept to the lowest possible minimum. No better single investment could be made of the Lord's money than in this distribution of His own Word. All contributors will receive *Fishers of Men*.

The World's Christian Fundamentals Association, in general, and the "Gospel of John in Every Home" committee, in particular, earnestly solicit the prayers and fellowship of all Christian people everywhere in behalf of this important and momentous undertaking. All communications should be addressed to T. C. Horton, 214-215 Columbia Bldg., 313 West Third St., Los Angeles, California.

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Notes and Comments

The Christian Consciousness.

Yes, it is a very good term when used in the right way—"the Christian consciousness." When used in the wrong way, it is very dangerous. What is the right use of this much-used and much-abused term? When it means a real Christian experience begotten by the Holy Spirit through and according to the Word of God, it is correctly used. It is not something aside of and above the Bible, but has been produced through the teaching of the Bible and is directed by that teaching. When it is used to mean something that is superior to the Bible and that must sit in judgment on the Bible, then it means false illuminism, which has been, throughout the centuries, a dangerous foe of evangelical religion. The apostle puts it right

when he says: "Being born again, not of corruptible seed, but of incorruptible, *by the Word of God*, which liveth and abideth forever" (1 Pet. 1:23).

Are There Too Many Games?

You will notice that we use a question-mark in this caption. We do so purposely. We wish to stir thought rather than to make assertions. There are so many games now-a-days. Driving through the country, every now and then you will see grounds that are set aside for miniature golf and other games. At some of the summer assemblies there are such grounds where many people spend a large part of their time. During the concerts and addresses—some of them the best that could be secured by the management—people were seen playing these games and continuing them until a late hour. A news item informs us that a wealthy lady in a certain city is going to erect a one hundred thousand dollar building in which tennis and other games may be played in the winter time both by day and by night. Is she spending her money to the best purpose? Is there danger in this furor for games even if no gambling is connected with them? How about the time that is spent on them? And what about the gaming spirit they may cultivate?

But we Need Recreation.

Yes, we do. And if some time is spent in release from work in order to preserve the health and fit one for better and more effective effort, no one ought to object to innocent games of skill. But we are wondering whether many people do not have a furor for games, and pursue them as a vocation rather than an avocation. Regarding the expensive building above referred to, a fellow-editor says pertinently: "The people who are interested will be largely the idlers who live on other people's toil. They have no work to do, and winter and summer alike have days and nights in which they must be amused." We believe that it would be vastly better for these people to engage in some useful employment—something that would add to the betterment of the world. At all events, it seems to be a pity that so many people spend so much time in doing things that are of so little value to mankind.

The Forty-ninth Chapter of Genesis.

"All Scripture is God-breathed, and is profitable for doctrine," etc. Perhaps there are a good many people who have gotten little good out of the forty-ninth chapter of Genesis, which

recounts Jacob's parting blessings upon his sons. Some of the expressions may sound rather enigmatical. However, a recent article deals effectively with the wonderful meaning of this chapter. Concerning this interpretation one reader says: "The forty-ninth chapter of Genesis never meant much to me before; but now I can see the wealth of meaning with which every word is clothed, and understand the marvelous way in which the character of each son and the history of each tribe coincide with every detail of that wonderful prophecy."

Very Much Opposed to Tradition.

When Dr. Charles C. Morrison, the editor of *The Christian Century*, commends or defends a person, it gives that person "a black eye" in the estimation of evangelical people. In reviewing a very destructive recent book by Professor Roy Wood Sellars, Dr. Morrison makes this pronouncement, using the pronoun of the first person: "I, for one, am grateful for every book that is being written with the purpose of breaking up the traditional framework of religious faith . . . they all help to clear the ground and compel religious thought to make a new start . . . the old framework of religious faith cannot last much longer. Note that I say 'framework.' It is my conviction that the spiritual essentials of the Christian tradition are not endangered by any fate that may overtake the forms in which the tradition has come down to us." However, it is our clear conviction that Dr. Morrison is not discerning enough to differentiate between the framework and the essential structure itself of Christianity. Let him specify the "forms" which he wants to get rid of, and then we will see whether the "spiritual essentials" remain intact.

The Liberalist Should Specify.

Mere "glittering generalities" will not satisfy the earnest mind when men get to writing and talking about "framework" and "essentials." What are the specific things that belong to the framework? What are the things that belong to the structure itself? Does the virgin birth of Christ belong only to the framework? But without the virgin birth there could be no real divine incarnation, as has so often been shown; therefore the world would have no divine-human Saviour, and thus no competent Saviour. The same is true if the "traditional" doctrine of the deity of Christ is cast away as only a part of the "framework." Then He was only a superior human being, and not a Redeemer

at all. Does His resurrection also belong only to the "tradition" and the "framework"? But a greater than Morrison says: "But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13,14). Let men have a care, lest in tearing down what they think is only the "framework," they tear down the walls of the building.

The Lack of Straight Thinking.

The Modernist to whom reference is made in the foregoing paragraphs can hardly be accused of thinking consistently and in a straight line. In spite of the quotations we have cited from his pen against "tradition," he preaches as follows in another article, seeming to have forgotten what he had previously said: "It is my belief that the revitalizing of religion, as a personal experience, will take place only when the Christian church presents the Christian gospel to the world of secular affairs that Christ can demonstrate as true our evangelical conviction that all authority in heaven and on earth has been committed unto Him." Now, where did Dr. Morrison get that phrase about Christ having "all authority in heaven and on earth"? He got it from the gospel according to Matthew (28:18). But how does he know that Christ really said that? With his view of the Bible, he cannot be sure. Besides, that claim of Christ is part of the Christian "tradition." The Modernists must do more logical thinking and writing if they want to win the world to their views.

The Miracles of Jesus.

A magazine edited by Dr. Morrison contains a sermon by Dr. J. Stewart Holden, pastor of St. Paul's Church, Portman Square, London. He has some good things to say about "the historic Christ"; also about the miracles He wrought while here on earth. He recognizes them as supernatural acts—as "altogether miraculous doings." Christ "was accustomed, without any announcement, to traverse the ordinary laws of nature, to suspend their operation, to set aside their inevitability, or to interpose other laws which, for the occasion, entirely cancelled them." All this is very good and thoroughly evangelical. But afterward he goes astray by saying of Christ: "He did not even seek by miracles to confirm before an unbelieving world His declared relationship to God." It is true, there were times when He

refused to perform miracles and even forbade their publication. However, there were other times when He appealed to His miraculous works as evidences of His divinity. At one time He said: "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me and I in Him." Again the gospel record says: "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not," etc. (Matt. 11:20-24). Yes, His miracles were the sign-manual of His divinity—the credentials of His divine person and His divine power to save.

Why They Could Not Soar.

We borrow the following because of its relevancy, even though it comes from a somewhat liberal source: "Birds are no longer found in New York harbor. They were accustomed to fly down into the water to pick up various kinds of food. But lately vessels have been burning oil and the water is covered with it. When they alighted, the oil soaked into their feathers and they could not fly again. We must beware lest worldliness spoil our soaring ability."

A Good Saying from Tennyson.

We cull the following for its tribute to Christ: "Tennyson was once asked what he thought of Jesus. He stopped a moment, caught a rose in his finger, shook out its beauty, caught its fragrance, and then said: 'What the sun is to that rose, that Jesus Christ is to my soul.'" Yes, to every true believer He is indeed "the Sun of Righteousness."

What is Christianity?

Is it something clear and definite, or has it so elastic a meaning that it stands for almost anything religious? The reader will remember that, some while ago, Dr. Fosdick declared that a certain Jewish Rabbi was a good Christian, even though the Rabbi did not profess to believe in Christ as the Messiah and Redeemer of the world. On this subject an incisive editorial appears in *Christianity Today*. All of it is worth reading. We quote a sentence: "Just as the word 'gentleman' became a word of no particular significance through being applied indiscriminately to all sorts of men, so the word 'Christianity' is in danger of becoming a word of no particular significance through being used to designate all sorts of belief or lack of belief." We hold that Christianity has a

very specific meaning. It is that system of truth and salvation which reveals Christ as the eternal Son of God, through whose incarnation and expiatory sacrifice all true believers are saved. It is not merely a conventionally good life. Some outspoken infidels live such lives. Yes, it is a particular system of truth, with a set of specific doctrines and a very specific purpose.

What is Pentecost?

One of the most discriminating representations that we have read is found in a review of Stanley Jones' *The Christ of Every Road*—a review which appears in the mid-July number of *Christianity Today*. We transcribe it because of its relevancy to the nineteen hundredth anniversary of Pentecost: "It is perhaps more pertinent to remark, however, that Dr. Jones himself has no real understanding of what happened at Pentecost. He deals with Pentecost as an event that can be brought to pass again by the use of a certain 'technique of finding,' whereas, as a matter of fact, Pentecost belongs to the once-for-all events in the establishment of Christianity—like the incarnation, the atonement and the resurrection and ascension of our Lord." It is true, we need regeneration by the Holy Spirit, but He was poured out once for all at Pentecost, and is now present everywhere in the world, so that He need not be poured out again, but simply received into men's heart to make them new creatures in Christ Jesus.

Believers Less Credulous than Scientists.

Our friend, Francis D. Nichol, of Washington, D. C., puts the matter well in a recent writing: "Believers in the Bible probably lack something of the faith and credulity that great scientists possess; for we are unable to believe that even fifty million years, combined with the most fortunate environment, are sufficient to change a beast into a human being. We somehow or other cannot bring our minds to the belief that time and weather are sufficient to produce that phenomenon known as man. Our minds demand that some power greater than lifeless eons of time and shifting winds of the seasons is needed to explain the mystery of man's existence. We believe that no power less than that of the great God provides sufficient explanation. That is why we believe in the creation of man as the Bible declares."

More Argument to the Point.

Mr. Nichol continues his argument: "The

Bible believer has ever been opposed to this view of the universe (that is, the naturalistic view). We maintain that the blind forces of nature have no power in themselves to accomplish anything good for man, and that we must look beyond these forces to the intelligent source of all power—God. We believe, further, that God has not left man to the whims

of the winds and the ages for the shaping of his destiny, but has ever taken a divine and a direct interest in him. On this very point has rested the vital contrast between pagans and Bible believers throughout all the centuries. The points of contrast have not changed. It is still God *versus* paganism."

Apples of Gold in Baskets of Silver

By Thomas H. Nelson, LL.B., Waukegan, Illinois

Hatred unintentionally inflicts upon itself the punishment it deems due to others.

Real happiness is a state of mind that is easier to be manufactured at home than purchased in any foreign market.

True genius is uncharitable and exacting toward itself, while liberal and kind to others; but folly and egotism reverse this order.

In some instances love can make a fool out of a philosopher, but it can also reverse that order and make a philosopher out of a fool.

A preacher is like a hunter or a fisherman in that his success depends largely on keeping himself out of sight.

A true exalted character is based in the consciousness that we are right and it must not consider what the neighbors think.

It is a beauty of Christian character to freely forgive where it could have justly punished.

If you want your religious influence to be a blessing rather than a blight—a benediction rather than a malediction—be charitable, patient, considerate, and kind. That passes for real religion with many and without that there is none.

He who lives to truly deserve happiness has already found it.

Flowers most full of silvery dew bow most gracefully, and well developed heads of wheat and ears of corn bend lower than the fruitless ones; but ignorant men in pride and vanity—the emptier their heads the higher they hold them.

The foolish condemn others and excuse themselves. Intelligence reverses that order and proves its existence and character thereby.

Righteousness is always beautiful, and good would it be for the world if beauty were always

righteous; but we know that beauty is like the flowers, some of which are beautiful and some are sweetly fragrant; the pretty ones may be poisonous but the truly sweet ones never are.

It is the false and fleeting joy that costs the most, while true pleasure comes unpurchased to right living.

Talkative trouble is superficial; speechless grief is both deep and dumb.

Easy only lies that head where the shovel makes the bed.

When fallen man lost natural grace he invented art and elocution.

The heart alone grows younger and fonder, while the other faculties age and wither away.

Every physical excess is a spiritual poison and since it produces a bodily disease we see why it is unlawful and prohibited.

Patience and liberality are lovely graces when seen—in others.

Gluttony turns its mercies into miseries and overeating swaps the pleasures of health for the pains of disease.

He who is conceited enough to flatter himself is generally slow in recognizing the excellencies of others.

The home where love, kindness and prayerful instruction are lacking, is a Mother Hubbard's cupboard to the souls of growing children.

The word "science," like liberty, is made the excuse for a hundred crimes of ignorance.

Science, like the church, can be hurt only from the inside, and, like the Saviour, it is often "Wounded in the house of its friends."

He who hesitates in the right will soon be in the wrong without hesitation.

THE ARENA

The Tendency of Evolution

By the Reverend G. L. Young, East Brownfield, Maine

Article 2

Evolution and Christianity

IN the preceding article we showed, in a general way, the evil tendency of the evolutionary theory. So, too, we adduced samples of that tendency as exemplified by some who made no pretence to believe in divine revelation—or those who had surrendered such in favor of evolution. But there is a class distinctly different from this that now we want to consider. It consists of those who are evolutionists, yet who profess to accept Christianity. We shall, therefore, by the employment of relevant examples, show the lowering effects of the transmutational philosophy as exhibited by this class.

But we would first observe that Christianity is a revealed religion. It was not a natural growth, not something gradually thought out by man. It is biblically set forth as a divine and saving system. And its saving power depends on the active love of God as historically and redemptively manifested in the giving of His Son for the life of the world. It thus is put forth as "a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. 1:15). Moreover, there is no salvation apart from Him. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). He therefore who rejects Christ as biblically set forth does thereby reject salvation.

Moreover, this revealed saving religion was given fully in the time of Christ and His apostles. As it is especially emphasized that Christ did not die for men repeatedly, but "once for all" (Heb. 7:27;10:10), so, too, it is particularly stated that the Christian faith was given to men "once for all" (Jude 3.R.V.). This is something not to be forgotten. It is to be held in memory. For only so may we hope to maintain a pure Christianity. Only so can we prevent the coming in of new and non-Christian teachings. Indeed, about every false

teaching claims either some new revelation since apostolic times (as see Swedenborgianism, Mormonism, Christian Science, etc.) or the right of altering or overturning Christian doctrine under the plausible pretext of re-interpretation according to current views and modes of thought or agreeably to advancing knowledge in the physical, historical or other realms of human research. This, however, is not God's way. The multiplication table needs no alteration. It does, however, need to be learned by each succeeding generation.

This does not do away, in the religious and theological realm, with new or increasing knowledge. God's system is so large, His Word is so comprehensive, that men have never outgrown it. They never will. New knowledge (when it is real knowledge and not, like the evolutionary hypothesis, merely some resuscitated or changing phase of inexact human thought) will fall into line perfectly with old truth—when both are sufficiently well understood. Such new knowledge may serve to illustrate, exemplify or set forth in new and fuller light the old truths divinely given. But the new knowledge does not reject the old truth nor substitute something else for it.

Let us never forget this.

All will agree that if New Testament religion was not true when given, it is not true now. Nor can it ever be made true by any possible amount of learned historical, theological or evolutionary tinkering. On the other hand, if it was true when given, it is true today. Its great facts concerning God and Christ and salvation do not grow obsolete with time. Nor do they in any way change their character. Their essential nature remains true for all time.

Moreover, if we alter Christian truth as divinely revealed, we do so at our peril. This is a simple but momentous fact that may as well be faced now as in the judgment day. The idea that a divine revelation (just now presuming that there may be such) is open to the tinkering of every presumptuous setter-of-the-world-to-rights is so much arrant nonsense. The

idea that in its essential features it may be recast according to the ever-changing modes of human thought is preposterous. Though we may to some extent change our mode of presenting it, yet revelation itself in its real essence remains ever the same. We may not put to it nor take from it. If we get a progressively better knowledge of it, learn to illustrate it more suitably or apply it more effectively, well and good. But an augmented knowledge of it does not alter it in any way. It always was and always will be larger than the knowledge of mortal man. Yet it itself is ever "the faith which was once for all delivered unto the saints."

Now practically everyone interested in the Bible and Christianity has some inkling of the modern higher criticism of the Bible and of its deleterious results so far as true faith and godliness are concerned. Many who are not students, however, may have no idea how closely related has been that entire movement to that of biological evolution. But as has been remarked many times, this destructive criticism (which would sweep away at one full swoop the Bible as a real and true revelation from God and that would leave us pilotless on the tossing waves of the shoreless sea of evolved existence), this is but the logical application to the history and literature of Israel, of the presuppositions of the evolutionary philosophy.

Bishop H. M. DuBose gives a very succinct and illuminating resume of the Wellhausen method and theory. In so doing the Bishop uses these words:

The method of Wellhausen sought to construe within strictly scientific limits the whole religious history of the people of Israel. The laws of biological development are not more exact than the lines on which this is meant to be worked out. The fascination of this plan for the scholar and student is beyond question, as Professor Sellin has pointed out. It explains the defection from traditional faith of so vast a body of recent-day theologians. It, however, left no basis for a divine revelation; no sphere for the administration of the personal God of the universe (*The Aftermath Series*, p. 231).

Note that concluding sentence which we have italicised. That is exactly where we are put when the evolutionary scheme is logically applied. And some have not hesitated to apply it thus logically and to present to us the inevitable result thereof. And it means: "no basis left for divine revelation; no sphere for the administration of the personal God," and so no direct interference of God in human affairs—and so no way of salvation through Jesus Christ.

Coming now to some direct illustrations, we would call attention first to Dr. Percy Gardner's *Evolution in Christian Doctrines* (1918). The author is a confirmed evolutionist and thinks the Bible subservient to that pagan phase of thought. The evolutional philosophy very largely conditions his outlook upon things, as also his handling of the facts of history and his view of the Bible and Christianity. Moreover, he speaks not for himself alone; for he represents a party that "is based upon evolution in science and critical method in history" (p. vi.). Thus he considers himself to "represent a general drift of opinion" (viii.). His strong evolutional position may be seen in the fact that he considers the "special creation of each species of living forms" as a mere "notion," as he does also "sudden Divine interventions in the history of the world." And it was the appearance of Darwin's *Origin of Species* that thus "substituted gradual changes of forms and slow adaptations to surroundings for (the notion of) special creations" (p. 23).

As a result of these evolutionary views, the inspiration of the Bible is sunk to the level of that of heathen literature (170f.). The religion of Israel is seen as "growing by slow degrees from primitive superstitions to a noble theism" (23f.). In the New Testament there was begun "an evolution which has gone on through the ages and is still going on" (25). So he sets against each other "two views of Christianity." The one he inexactly (and we think unfairly) terms the "cataclysmic" and the other the "evolutional" (25). No wonder, then, that he regards the New Testament, "not as the record of a revelation made once for all [though those are the exact words biblically employed concerning that revelation], but as the contemporary history of the gradual triumph of divine impulses over an unfriendly medium" (54f.)—whatever that may mean.

The New Testament is therefore "no unity." Its "writings cannot be regarded as a treatise embodying the Christian faith" (201). As to John's Gospel, that is especially askew. Its author was a follower of Paul (107). Moreover, "it was not his business to describe accurately the life and teachings of his Master," Christ (138). So he was "indifferent to truth of fact," being one who "habitually neglected truth in his narrative," hesitating not to transpose events or to put in his Master's mouth things that he never uttered (134f., 102).

It is by such procedure as this that Dr. Gardner denies the Christian faith in practically all

its essential phases (174f.). Under the specious plea of "re-interpretation" (53f.), he takes full license to reject the truth of the gospel narratives and to substitute what happens to please his own ever accurate, critical and evolutionary palate.

On pages 31, 32, our author gives a very good and succinct outline of biblical Christianity. We quote:

According to what we may best call the cataclysmic view, Christianity came into the world complete and final in a supernatural revelation. The Founder of the religion was a wholly miraculous being, coming into the world in a way quite different from that in which men are born. He taught a new religion, and, to prove His rights as a teacher, frequently wrought miracles. He taught His own divinity, and with it such doctrines as the Incarnation and the Atonement. He foretold His own death, which was to be a sacrifice on behalf of all mankind. After dying on the cross, He rose from the dead in His human body, and in that body ascended to sit on the right hand of God in heaven, until He should return in power and glory to judge mankind and to punish unbelievers.

This generally correct view is, however, just the view that our writer does not himself accept. Instead, he would belittle it by terming it "this non-natural and cataclysmic view" and he contrasts to it views that are "evolutional." And by the time he gets through there is not much left of biblical Christianity that amounts to much. If it is still a religion, it certainly is no longer a saving religion. Its special feature of being a system of salvation has been frittered away in the superior light of critical and evolutionary prejudgment.

As to our Lord's virgin birth and His physical resurrection (historical facts upon which so much depends), these are utterly rejected (p.44f., 173ff.). After His death Christ was, it is true, "*regarded as living* by the disciples" (173). Yet "as to the exact nature of the communion of the apostles with their Master's spirit the evidence scarcely enables us to judge" (47). Here, be it noted, our author substitutes spirit survival for bodily resurrection. Yet it is exactly this superstitious idea of a spirit survival that our Lord was at such pains to dispel (Lu. 24:39; Jn. 20:24-28). For such spirit survival was a common pagan conceit that practically all heathens believed and that had nothing new, redemptional or especially Christian about it. If Christ had staked His claims on this, He would have staked them on a thing so generally and so heathenly believed that it would not so much as have caused a ripple on the waves of public opinion. He spoke not of survival, but

of rising from the dead (Mat. 16:21; 17:9, 23) and this in direct connection with His body (Jn. 2:18-22; Lu. 24:39).

Moreover, in the actual historical notices of His resurrection, spirit survival is never so much as hinted at. Always His resurrection is treated as bodily. Instead, therefore, as our author says, of the apostles believing "their Master to be with them in spirit" (p. 47), that is a view that is definitely disallowed and intentionally disproved. This every candid student of the New Testament knows full well. And any attempt to hoodwink people into believing differently does not savor either of historical acumen or of honest scholarship. This is the plain truth and it may as well be spoken.

But let us see the position taken by our author relative to the biblical Fall. He states that "the Fall as a fact of history is no longer accepted by any instructed person" (p.195). Very likely he had no idea of the amount of ignorance and egotism here displayed. As a statement of fact, however, it is unqualifiedly erroneous—as any really "instructed person" ought to know. But as to the fall, he continues:

And with the Fall as historic fact goes necessarily its correlative, the taking away of original sin by the actual death of the Savior on the cross. That great sacrifice may be regarded in many ways; but it is now impossible to regard it, as did St. Paul [you see how far ahead these evolutionists are of the apostles], as a doing away with the consequences of the transgression of Adam, since the transgression of Adam did not in fact take place. Adam as a person in the Garden is known to be mythical [indeed?]. Only Adam as a symbol to represent the rebellious tendency of the human will, the old Adam, remains . . . Cataclysmic views of the Fall and of Redemption are set aside, and in their place we accept evolutional views, according to which in every human life the Fall or the redemption is in actual progress (p. 195f.).

Here goes in one breath, as it were, the divine trustworthiness of both the Old and New Testaments. Here goes God's one way of salvation—through His crucified Son. Here go all those long cherished hopes of man, the only hopes of moral succor, of spiritual uplift and of eternal being that have any base in fact. And all this in the interest of a flimsy human conceit, a conceit that has absolutely no logical standing or scientific foundation, an old heathen concept foisted on the modern world by a lot of ungodly men who made no pretence to Christianity, a conceit eagerly grabbed by a lot of unspiritual men in the Christian church who do their worst to get others as deep in the heathen mud as they themselves are in the pagan mire.

This is plain language. But for the souls of lost men groping in the darkness of personal sin and of that further darkness thrown around them by the resuscitated paganism of the day, it is high time for some to speak plainly. O that some might hear and extricate themselves from the heathen chains that bind them.

In the above repudiation of the Fall and of redemption through our crucified Redeemer, there goes, in substance, the entire redemptive economy. And when that is gone, men may talk ever so unctuously of the church, of some fancied union with a rejected Christ or of spiritual aspects of religion; but it is all of no avail. *The thing that saves is gone!* and no rattling of theological dry bones can ever counteract that awful fact. When the evolutionary guess is substituted for the redempotional fact of Christ's atoning sacrifice, we are from that moment tied to a death's head. All possibility of human salvation is gone, snatched from us by the ruthless hand of the destroyer. In the words of Holy Writ:—

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries. A man that hath set at nought Moses' law dieth without mercy on (the word of) two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? (Heb. 10:26-29).

Take away the Divine Christ and His all-sufficient atonement, and Christianity has disappeared. A hole, a big blank space, that has no power to save, that is all that is left. The grinning skeleton may be painted over and decked as gorgeously as a heathen idol; but it still remains nothing but a congeries of dry bones. Indeed, it may properly be compared to a heathen idol. For the one is a false god; the other is a false system and is utterly devoid of life-imparting power.

Our next example of the debasing tendency of evolution as sometimes luridly exhibited by writers who are ostensibly Christian will be from J. F. D. Astley's Prehistoric Archeology. The learned author had evolved so far beyond God and His Holy Word that he found it "impossible any longer to hold belief" in certain great fundamental verities and historical statements that serve as foundation stones of the entire superstructure of revelation and redemption. In particular he would repudiate "the Fall" and its sequential redemption; would disavow "man

as belonging to a *fallen race* which needed to be *restored* to a place previously occupied but lost, and which has been thus restored by Christ" (p.228). Yet when man's fall in Adam and his redemption through Christ are renounced, salvation is thereby rejected. God's way of salvation is thus surrendered on the demand of a monstrous anti-Christian theory that cannot sustain even its own weight.

Next, the degrading influence of evolution may be seen in such a book as, *What it Means to be a Christian*, by Professor E. I. Bosworth. The evolutionary philosophy and its sad effects may be traced in this work from beginning to end. In a way this may be called an able book. Like many another work of this sort, this has in it many splendid things. Yet these but enhance the danger. It is like the proverbial sugar coating on a pill that makes it easier to swallow.

So blinded were this author's eyes by evolution and the evolutionary criticism that his concept of what constitutes a Christian would be diverting were it not so shockingly destructive to a pure Christian faith and a genuine Christian experience. As man is but an evolved animal (see p.2,3,19,21,22,48,64,70,76,92) and not a divinely created being, we naturally look for not much to be said as to a personal God. And exactly this is what we find. But there is a great deal of what might be called *gush* relative to a Vast Mind Energy (2,3,5,9,20,21,23, 30,33,34,40,51), "the vast Mind Energy that we call God." Note: we do not say that the author does not believe in a personal God. Yet if he does, why does he not say so and not be thus continually harping on Mind Energy? It is the acting or operation of this elusive Mind Energy that

has been God loving low forms of life up into man-life, and loving man-life up into the far reaches of a "full-grown man, into the measure of the stature of the fulness of Christ,—loving man up from the caven-man to the Christ man (p. 3)

and such-like unbiblical and non-scientific fancies.

Relative to the religious instinct in man, the author evidently considered that this, instead of being traced back to its source in God, is rather to be "traced back to crude superstitions in the early stages of human development" (p. 22). As to the Bible, he apparently thinks that it "may incorporate erroneous and transient ideas" (p.87). His treatment of the Holy Spirit is a practical doing away with him (p. 68) as a sort of needless functionary. In

chapter v., on "Who is Jesus Christ?" the last thing that seemed to enter his mind is that possibly the biblical teaching might be true and that Jesus might, after all, be in reality the unique Son of God. As to Christ's suffering, that "was simply one element in a complex experience." Changing human thought has "necessitated the re-casting" of earlier explanations thereof. "The cross on which Jesus hung (is but) a symbol of penitence and forgiving love" (p.45,56,54). Evidently our Lord's death possessed no redemptional quality (as the Scriptures so abundantly teach and on which redemptional fact rests our one hope of present pardon and of everlasting life). No! these are little things, possessing so slight importance that they may be eliminated at the demands of an ancient heathen hypothesis. What if men *do* miss eternal blessing? What if they *do* suffer the loss of eternal life, so long as this godless theory remains intact? What do men and their endless salvation amount to, anyway, in comparison with the devil's master-piece?

But let us pause here that we may dwell at a little greater length on this denial of the redeeming efficacy of our Saviour's sufferings. For we have just read that His suffering was but a part of His complex experience. This, in plain English, seems to eliminate all saving efficiency from what He bore on our behalf. Though Christ's sufferings are so constantly before us in the New Testament, yet this inane and apparently innocent saying reduces them to about the same level as if we should say, Scratching fleas is part of a dog's complex experience—for this it certainly is. As a fact, everything that Christ did was a part of His "complex experience." But His sufferings are set forth as a special and very significant part of said experience. Those sufferings had a distinctly redemptional content. "Christ suffered for us," bearing "our sins in His own body on the tree . . . by whose stripes ye were healed." He "hath once suffered for sins, the just for the unjust" (1 Pet. 2:21-24; 3:18). According to His own unmistakable teaching, He came "to give His life a ransom for many," His blood being "shed for many for the remission of sins" (Mat. 20:28; 26:28). And when we remember that "without shedding of blood there is no remission" (Heb. 9:22), we are closed in to the fact that either Christ's sufferings are redemptive, they avail for us, or we are lost forever. There is no middle ground.

When it comes to the resurrection, that was "a part of the *religious* experience of Jesus" (p.

55). It seemingly was not a historical fact in the biological realm whereby a physical organism from which life had departed was made alive again. Yet the Book that gives us the resurrection records affirms it to be just this, the physical reliving of a dead person.

As to our Lord's final advent, "the conviction that Jesus is to return in visible form to the earth," that is but a "phase of Christian thought." Originally it was an idea that "passed into primitive Christian thought from its Jewish and pagan environment." As our author is "one who recognizes the great religious values of the evolutionary theory," he does not feel "like dogmatizing about the future of the human race on this planet." Nevertheless he would enquire why (now that there has arrived "one of the most interesting stages in the evolution of civilization ever known," when "man has made a most interesting beginning in the mastery" of nature and "in the understanding and creative use of the principle of evolution"), why, at this interesting point, "should God break in with a cataclysm," etc.?

For the space occupied it might be hard to find a blinder or more belittling handling of this New Testament doctrine of Christ's return,—and all in the interest of evolution.

We here revert to Dr. Gardner and allude briefly to his handling of this New Testament doctrine of the second advent. As a historian he freely and repeatedly referred to it as something firmly believed in the apostolic church. Thus the apostles proclaimed Christ "to be the expected Messiah and waited for His speedy reappearance in the clouds of heaven to judge mankind and set up a divine kingdom on earth" (p.34). They expected that "He would appear again in glory to establish on earth the reign of the saints." Moreover, "this view, as everyone knows, altogether dominated Christian thought and hope in the first century." Yet despite this free admission, our evolutionary re-interpreter of the Christian system considers that "the substitution of a gradual process for a great world-cataclysm was the earliest triumph of evolutionary over cataclysmic views in the history of Christianity" (48).

Note! the real original view of Christ and His immediate followers amounts to nothing when it stands opposed to the "evolutional" view. Let the God-given teaching go if but the "gradual process" of evolution may be substituted therefor. Yet on this same page our author says:

But it may fairly be said that if we preserve at all

the cataclysmic view of the religious history of the world, no part of that view is more indispensable than that of the second coming of Christ and a great world-judgment.

Here, then, is displayed the evolutionary tendency to debase Christianity, to play fast and loose with its teachings and its saving facts. Yet as Christianity has managed somehow to outlive all its former foes, to see them safely tucked into their graves, so will it outlast this present insidious enemy of God and man. Nevertheless it needs to be recognized that this ungodly and anti-Christian belief has power to deceive individual men to their everlasting ruin. It may cause them to fall away from a saving faith or may prevent them from ever accepting Christ as their personal Saviour—and so result in their eternal undoing.

When evolution and the evolutionary criticism thus reject the great outstanding truths of the gospel, then "the light of the world" is hidden. "Light is come into the world, and men loved darkness rather than light, because their deeds were evil" (Jn. 3:19). Without the virgin-born Son of God, without His atoning death and bodily resurrection (Rom. 4:25; 8:34), we are left to drift on the tide of a merely temporal life to the darkness of eternal extinction (1 Cor. 15:16-18, 32). No vain heathen hope of speculative immortality is sufficient. No evolutional invention, or synthesis, will serve. And not all the multitudinous and contradictory schemes of spiritistic survival, larger hope, future probation, will avail us aught.

Salvation is rejected.

We are lost.

This is the plain English of it.

For years this evolutionary teaching has been percolating down from the scientific sages into the ranks of the general populace. A determined effort has been made to popularize it. Even as heathen Gnosticism and other heathen monstrosities in centuries past became synthesized with Christianity and in so doing effectually spoiled the latter as to its saving efficacy,* so it is today. For this reanimated paganism known as evolution in becoming joined with Christianity effectually spoils the latter's saving power. Not that Christianity is itself destroyed or has lost any of its divine uplifting efficiency. But an evolutionized Christianity is not in reality Christianity. It retains the name, but not the thing. Its essence is gone. An empty shell remains. For when the vital and

vitalizing doctrines of Christianity (see Jn. 6:63) are denied and doctrines altogether different are substituted, then what remains is not Christianity. And so what remains is destitute of redeeming power. A God-sent, virgin-born, reconciling Saviour, rising in physical triumph from the tomb and ascending victoriously and bodily to heaven, there to mediate for lost men until such time as He shall return in glory to judge the world,—such Christianity can save.

We do not guess this. We know it.

But a mere so-called Christianity, with a human, evolutionally-produced Teacher, non-atonning and tomb-retained, such an eviscerated system could not save an evolutionary protozoon—to say nothing of lost men.

As a saving system it is a complete failure.

And it is such a powerless, such a non-dynamic religion as this that our evolutionary religionists would palm off on judgment-bound mankind in the stead of that holy religion of the Son of God that in days gone by has proved its saving power a million-fold.

Wherever this evolutionized counterfeit goes it has a baneful influence. Its results are injurious. Where it becomes prevalent there is a falling-off of true religion, a decline in godliness, a decrease in personal piety, in personal knowledge of God, in victory over sin, in zeal for the saving of the lost. In place of a deep and rich type of experimental godliness, there is substituted "a form of godliness, but denying the power thereof" (2 Tim. 3:5).

Furthermore, it oft is considered that man is not actually lost and perishing, as the Bible shows him to be. So he no longer needs redemption. He is, as we have seen, no more looked upon as a fallen creature. The fall has even been designated a fall upward. So what man needs is, not old-fashioned Holy Ghost conversion, but simply moral culture and religious instruction so that he may evolve upward. Notwithstanding that all this is directly opposed to the teachings of the New Testament and is perfectly antithetical to the position of the Christ who taught the absolute necessity of individual regeneration (Jn. 3:3-5; Mat. 18:3), yet all this makes no difference. Has not evolution spoken? Has not the *ipse dixit* of evolutionary criticism been promulgated? And is not this sufficient?

At any rate, many religionists act as though it were sufficient.

* * *

Good-will, like a good name, is got by many actions, and lost by one.—Jeffrey.

*See Schaff's Church History, ii.44ff.

Seven Canons Which Higher Criticism Must Ultimately Face

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

IV

No rejection of known and well-established principles of textual criticism can be permitted to take place for the sake of bolstering up a proposition of any sort or kind.

 TEXTUAL criticism is nothing new. It has been practiced for ages. Every recension of a manuscript that was ever made had to employ it at each step of the way. By it readings are compared and a selection is made, errors of omission are corrected, errors of repetition are eliminated, and a trustworthy text is thus obtained. A text that is not trustworthy is of little use.

Having been in existence so long and employed on so many important documents, it has developed certain well-established methods of procedure, or canons, which have been found reliable as well as necessary.

It sometimes happens, for example, that a variant reading appears and there is difficulty in determining what the original reading was. In such cases, the harder one is usually the original, and it is the one chosen, provided the two have approximately equal authority. The reason is simple enough. A change to a harder reading is not a natural process, while a change to an easier one is a decidedly natural process. It takes place almost without effort and at times almost without the author of it being aware of what he has done.

A copyist becomes weary of his task and omits something. Discovering the omission, he puts the words omitted on the margin of the manuscript. Some other scribe, feeling the need of a further explanation, puts a note on the margin just opposite the place he has in mind. As no distinguishing mark was used for the two kinds of additions, the next copyist cannot tell the difference and so incorporates both in the text itself.

In time a textual critic comes into possession of various manuscripts, collates the different readings, carefully compares them all, finds out what the weight of authority for each is, and then determines as well as he can what is original and what is not. The added matter is then put down to glossing, and it is omitted from the text though retained in the critical

material preserved in the notes that are finally subjoined. It may be useful to others.

It often happens that similar beginnings or similar endings deceive the eye of the scribe, and he makes changes in the text in consequence. The textual critic must carefully note any evidence of such a change, determine what caused the alteration, find out from other sources what the original reading probably was, and then restore it as well as he can.

In some languages linguistic form helps in the process. My doctor's thesis involved the editing of a Sanskrit manuscript that was decidedly corrupt. Fortunately, it soon appeared that the whole was originally written in clokas, or two-line stanzas, and that fact settled the length and general character of each line in the whole. A study of the entire manuscript then determined what was meant in each case, and it was ultimately possible to restore the original reading, from start to finish, with such certainty that no one would question the result. The whole was consistent, and it was Sanskrit properly spelled and in correct grammatical form.

Some critics have assumed that the manuscript with the least in it is the best guide to the original. That, however, is by no means true. It would have been a fatal principle to employ in my Sanskrit manuscript; for the errors consisted mostly in the omission of words, as well as letters, in addition to faulty spellings. As each line had to have just so many syllables, the omissions were located with certainty and supplied with confidence.

Omissions are made with such ease that any assumption of superiority because of a greater brevity is altogether misleading and probably quite different from the actual fact. The truth may lie in the opposite direction; for omissions may be purposely made to alter the sense of the passage.

In some cases similar endings of phrases or sentences lead the scribe to omit something, because his eye does not go back to the exact spot where he left off, and he does not notice the lack of sequence in the thought or the alteration in the meaning that is involved. His attention is concentrated on copying a few words at a time, and he has little interest in their meaning. A proofreader goes through a somewhat

similar experience; for his mind is on the letters rather than on the content of the words, and that will explain why it is that proofreaders sometimes make such foolish changes in a text.

On one occasion, a newspaper reported the Biblical quotation, "when you hear the sound of a going (marching) in the Mulberry trees," as "a gong," etc. The proofreader had seen that word "going," had failed to realize what it meant as he was not familiar with the passage, and had altered it to make sense according to his momentary impression. The horror of the speaker can be imagined as he read the report the next day.

Similar changes might occur in the work of scribes, and that fact has its bearing on various passages in the Hebrew Bible where slight alterations appear to have been made in the original. It was an extremely easy thing to do, since only consonants were written and in but few instances did those consonants indicate what the vowels were. A long vowel except *i* and *u* might be indicated by a silent final *He* (*b*), and a *y* or a *w* could be utilized in a similar way for a long *i* and *e* or a long *u* and *o* respectively.

The chances for misunderstanding and therefore for slight alterations were numerous, and the wonder is that the text has been preserved with such accuracy. It speaks volumes for Hebrew conservatism. Moreover, when the vowel points were finally added, it was possible to read some words in two different ways, and the vowel points might thus be made to differ in the new manuscripts. It is not always possible to determine just what happened where there is uncertainty; but in some cases the probabilities are so strong that they may be relied upon in an attempted restoration of the original.

In this way certain apparent contradictions can be disposed of, because only some such thing as a *Yodh* is involved, and its insertion was an extremely easy matter. It was the smallest letter in the alphabet and might easily be supposed to have been omitted by accident. Its insertion thus became almost certain in some places. Different documents are not needed to explain such passages. They are simply the natural results of human imperfections. To ignore this side of the matter completely is not legitimate, and it is not allowable as a means of bolstering up a subjective theory. It has been done, however, extensively and without excuse.

Now, it occasionally happens that a faulty reading will be accepted and become fixed, al-

though it is perfectly certain that there is an older one which is well attested. In such cases the meaning of each must be carefully scrutinized and an inquiry instituted as to how the change happened to be made. A simple and admirable example is furnished by the first chapter of John, in which the thirteenth verse has always been a *crux* for modern commentators.

The present reading is, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." The reference is thus made to apply to Christian converts; but an older reading changes it from the plural to the singular and makes it apply to Christ himself. That the singular is the correct reading is affirmed by Tertullian (about 209 A.D.), Irenaeus (about 180 A.D.), and Justin Martyr (about 135 A.D.), who together carry the text back some two hundred years beyond our oldest New Testament manuscript.

Some of the best New Testament critics, including Blass and even Harnack, who rejected the virgin birth, have decided that the three church fathers must be right and that the singular is the true reading. Other factors besides the testimony given corroborate the decision of these men. To begin with, the Greek does not say "blood" but "bloods," plural, not singular. What does that mean? And in the second place the relative immediately follows the Greek word meaning "of him," "the blood of him." It should refer to "him."

The changes involved in the text itself are few and simple. An *Iota* becomes a *Sigma* (an *i* is changed to an *s*) and three letter (*san*) are dropped at the end. The meaning thus becomes, "who was born, not of bloods (sexual union), nor of the will of the flesh (carnal desire), nor of the will of man (Mary's wish), but of God." This makes sense and removes all the difficulties of the commentators. And it testifies to the virgin birth.

It fits Christ perfectly in every detail; but it has little understandable reference to his followers. He was not born of two human parents, his conception was unique in the whole history of the world, Mary had no choice whatever in the matter, and God caused Him to be begotten by the Holy Spirit as a fit dwelling place for a divine manifestation of God himself in human form.

The change was due to some scribe whose mind was fixed on believers and who therefore automatically wrote the plural form of the relative by the slight change involved in substitut-

ing an *Iota* for a *Sigma*. The addition of the plural sign to the verb at the end then became inevitable, and our present reading resulted. The corruption must have taken place at an early day; for the verse was the subject of much bitter controversy at least two hundred years before our oldest manuscript was written, and the corruptionists succeeded in getting the victory.

Some light on the situation may be afforded by another fact. In editing various western texts, Rev. E. S. Buchanan found evidence in over one hundred instances of alterations intended to detract from the exaltation of Jesus as our Lord. The manuscripts were old and evidently based on early versions of the documents, and the alterations appear to have been intentional. That makes it certain that there was no growth in the exaltation of Jesus during the years following the apostolic age. There was in fact a distinct loss as has been made abundantly evident by the researches of Mr. Hall, now published in his book, "A Remarkable Biblical Discovery, or 'The Name' of God According to the Scriptures."

The true attitude of apostolic times is reflected in the Epistle of Paul to the Romans; for, if the Greek is followed with care, the third verse of the first chapter means that Jesus was a son of David so far as His flesh was concerned but so far as His spirit was concerned, a spirit whose chief characteristic was holiness, "He was marked out by bounds as the son of God because of His resurrection from the dead." The additional words, "Jesus Christ our Lord" actually translate a Hebrew equivalent amounting to "Jesus the Messiah and our Jehovah." That is the thing that Mr. William Phillips Hall has discovered.

Modern ideas have so obscured the fact that for centuries it was not even suspected by Biblical scholars; but the evidence is so strong that dodging the conclusion is made extremely difficult. "*I am*" was the name of God, and Jesus claimed, in effect, to be the "*I am*." "Before Moses was born, *I am*" has a form of the Greek verb that means more than I am: it amounts to a declaration of self-existence, to being the "*I am*" of the Old Testament. It has the accent, while the copula (I am) is an enclitic and without accent, if it has any word on which it can lean. Ordinarily it leans on the pronoun, a word of two syllables; but here both words are accented, and the verb has reference to existence.

Now, it must be clear to any one that a text must be firmly established before any deduc-

tions are made as to its original form and its origin; for an uncertain text may contain early and late elements, false readings, and corruptions of various kinds. To reason from such elements is patently disastrous. That, however, is what has been done in some measure in the critical theory.

Its original basis was the names of God; but textual criticism has now shown so conclusively that our present readings are not original in many instances, that even Wellhausen himself is said to have admitted that the names of God are the sore spot in the theory. They are, and the foundation has thus been so effectively destroyed from underneath the theory that entirely new grounds have been sought for its defense. They had to be.

Hosea (ii. 16) forbade the use of such words as Baal, which means simply Lord, as a substitute for the tetragrammaton (*JHWH*, or English *YHWH*), because ha *Shem* (the Name) was regarded as too sacred for utterance and no name used for a heathen god was fit to put in its place. When Baal began to be so used, it became taboo as a name for God. It seems to have been employed at times in the original Hebrew text, since there was then no reason why it should not be so used, just as *Adonai* (*Adonay*) was used as an appellation of God.

After Hosea's day every such passage had to be altered to meet his restriction, and proper names which included it had to be modified also. So strong was the feeling, in fact, that the alteration there made involved a word meaning "shame." Jezebel had left her impression on Israel, and it was not one to be proud of. That will explain Hosea's ultimatum. It was heeded.

That the word Baal was once so used in the Pentateuch can hardly be doubted, and that it was the term aimed at by Hosea is equally clear; for Jonathan had a son named Merib-baal (1 Chron. ix. 40), and David had a son Beeliada (1 Chron. xiv. 7). After the time of Ahab such names were altered in form, becoming a compound of *bosheth*, which conveys the idea of shame. Merib-baal was thus made into Me-phibosheth, and Esh-baal became Ishbosheth.

While it is no longer possible to say just where the changes from Baal were made or just what substitutes were used for it in each instance, it is clear that the bare fact of the alterations destroys all reliability for critical purposes of the names of God as now found. The Massoretic Text thus becomes a source of difficulty to the critics, and their shift of ground is made a necessity. They have been wise

enough to see it but not wise enough to abandon the theory itself. The habit of fighting for a theory once promulgated may account for that phenomenon. It is not an evidence of a love of the truth.

Sooner or later the theory will have to be abandoned; for it cannot always resist the accumulated facts which militate so effectively against it. In addition to these facts, archaeology is piling up evidence that the story as we have it in the Old Testament is correct and reliable. As that fact indicates a Mosaic authorship for the Pentateuch, some of those who at one time accepted and defended the critical theory have now definitely abandoned it if they have not actually attacked it as untrustworthy.

What the textual critics have already done suggests what their future work will be, and it contains no comfort for the critics. As men come to understand what these things mean, they will have less and less confidence in the claims of self-constituted authorities and more and more confidence in the authority of Moses as the author under divine guidance of the Pentateuch.

One of the staple arguments of the critics is found in the present reading of Deuteronomy xxxiii. 4, which is, "Moses commanded us a law." They argue that Moses never could have written "us" and that he could not, therefore, be the author of the passage.

They quietly ignore the fact that no less than twelve manuscripts read "you" instead of us, and these manuscripts include a Vatican (B) and the Sahidic (upper Egyptian) and Ethiopic versions. The chances are that "you" was the original reading and that some scribe changed it to "us" as the correct reading—from his point of view. The alteration was a perfectly natural one.

Pronominal differences between the Septuagint and the Massoretic Text are said to be common, and it is freely predicted that they may wreck some modern theories. As the chances are that the Septuagintal reading is the correct one, the prediction is apparently a safe one to make. Alterations of the sort mentioned were almost certain to be made by scribes in late copies of the Pentateuch, because the change of viewpoint due to the lapse of time made the "you" seem out of place. The "us," on the contrary, seemed appropriate.

Ignoring such things as these, because they do not fit into the theory, is a piece of inexcusable highhandedness; but it is typical of critical methods. For some reason, these imaginative gentlemen seem to feel above the necessity

of considering, not to mention weighing, all the evidence, although a true scholarship demands that all of it, including even the minutiae, shall be most carefully weighed and sifted, in order that the truth may be known.

When some one else does that sort of thing and reaches a conclusion diametrically opposite to that put forth by the critics, some advocate of modernism and brotherly love proceeds to fly into a passion and accuse him of perverting or concealing the truth! The fellow that is right does not get mad. He does not need to. The one that is wrong proclaims it from the housetop by the intemperance of his language! Human nature is a paradox.

Much of the critical material has to do with the account of Joseph. Thus, it appears from Genesis xxxvii. 25—27, 28 b, and xxxix. 1, that Joseph was sold to Ishmaelites; but from xxxvii. 28 a and 36 it would appear that he was sold to Midianites. Two stories are accordingly postulated. From x1. 15 it is also inferred that Joseph was kidnapped, although in x1v. 4 Joseph himself speaks of being sold. He was in fact kidnapped and sold by his brothers.

From other textual sources it appears that the reading "Midianites, merchantmen," in verse 28 a, is a corruption glossed from an earlier reading, "Ishmaelites," and that in verse 36 the reading should be "merchants," since the Hebrew has Medanites, a word not known elsewhere except in two manuscripts at 28 a. The number of letters is found in each case, save changes in the Hebrew are slight, the same that a *Yodh* is put in in two places in 28 a, and the corruption is one that was easily made.

The inserted letter was not much more than an English apostrophe would be, and a scribe might easily imagine that it had been overlooked. The next thing would naturally be its insertion, the scribe understanding the words to be different from the true reading because of a mutilated letter or two.

This whole matter is worked out in elaborate detail in Mr. Wiener's "Pentateuchal Studies," pp. 30-48, and it is well worth careful study. He knows Hebrew far better than the critics do, as he knows it from a Hebrew standpoint, and his criticisms of the critics are, when thoroughly understood, among the richest things in controversial literature. The joints in the armor of the defenders of the theory are found with unerring precision, and the thrust goes home with deadly effect in every instance.

That such things as these cannot be persistently ignored by the critics if they are to be held blameless is self-evident. They cannot

pass them by and escape the conclusion that they dare not face them. Ignorance of the canons of textual criticism is no excuse. They must be reckoned with; but with a strange disregard for consequences the critics have acted as if they did not even exist! And they have then turned their eyes to the "linguistic argument."

That argument, however, may be a veritable boomerang. It proved to be in Homer's case; for, carried out to the bitter end, it proved conclusively that the Iliad and Odyssey belong in the same era and are, therefore, the work of combining different ballads.

Homer, exactly as tradition has always held. They were not made by reactors combining different ballads.

That the same possibility resides in the Biblical problem is shown conclusively by Chancellor J. J. Lias, in two masterly articles in the *Bibliotheca Sacra* (LXVII. 20-46, 299-334, Jan. and Apr., 1910) entitled, "Is the So-called 'Priestly Code' Post-exilic?" He uses the linguistic material and shows convincingly that P,

so-called, cannot be post-exilic, but must be, as it purports to be, Mosaic, in its origin.

Much of the work done to refute the critics has been done so quietly that the world has not yet waked up to it. An evangelical pastor in Frierachdorf, Germany, Dr. Johannes Dahse, has been recognized as among the greatest textual critics of the Old Testament, and his work has been basic. The successor of Professor Kuenen, the eminent Dutch higher critic, did not follow in his steps, but took note of the things which archaeology has been doing and gave heed to them. His name is Eerdmans. It is a name that will yet be famous.

Critics who resolutely shut their eyes to these matters and persistently refer to J, E, P, etc. and to such things as "the second Isaiah" accomplish nothing beyond demonstrating their own narrowness and furnishing evidence that they are not the trustworthy gentlemen that they would have us believe them to be. If they are "responsible scholars," they are responsible for something that cannot possibly stand the test of time. Will they never realize the fact?

Some Thoughts on Geology and Creation

By Professor George McCready Price, A.M., Berrien Springs, Michigan

THERE still exists a widespread impression that geologists have actually been able to prove by strictly scientific methods that certain kinds of animals and plants lived long before certain others, and the former before still others, thus constituting what are familiarly known as the geological "ages." In several recent articles in the *BIBLE CHAMPION* this idea is assumed to be an actually established fact; and on the strength of this assumed fact the old suggestion is revived that we ought to try to show the best method of harmonizing the Genesis record of the successive steps in Creation with these many long geological "ages." In one of the articles referred to the question is asked why the believers in the New Catastrophism "ignore the fearful destruction of life that took place at the end of the Carboniferous Age"? Further on in the same article the statement is made that there have been *three* different periods when life was "ruthlessly destroyed" over the earth. And on the assumed accuracy of the commonly accepted distinctions in age between the different groups of fossils any belief in a six-day creation is ruled out of court with the contemptuous remark that such

an idea "will never appeal to a deep thinker."

As I have written about a dozen books in an effort to prove that these alleged distinctions among the fossils are without scientific justification, and as I have just completed another book which is awaiting publication entitled: "The Geological-Ages Hoax," it certainly looks rather discouraging when brilliant writers who have the ear of the public still maintain a careful distinction between the happenings of these geological "ages," and when two (at least) similar events long preceding are pointed to as reasons why we need not attach so much importance to the Flood of Noah. I desire in the present article to point out why I think this method of reasoning quite erroneous.

Each of the natural sciences has its own appropriate methods of investigation, and it is always wrong and always leads to false conclusions to bring the methods of one line of study over into the study of another field where they do not belong. The history of the science shows that geology started out by appropriating and using the methods of history. Even today it seems hard for some people to realize that this is a wrong method entirely, and must always get us into logical and factual difficulties.

The simple reason for this result is that we do not have any independent, outside source of information as to the exact order in which the various kinds of life lived and died. If we had some trustworthy outside source of information on this point, we might then be justified in assigning some of the fossils to the "Carboniferous Age" and some to the various others. But where are we to obtain this reliable outside information?

After some thirty years of study of these problems I can no longer retain any confidence whatever in the sharp distinctions which the current geology makes between the fossils in respect to the age of the world in which they lived. Clearly enough there was one real geological age, an age when a marvellous climate prevailed over the entire earth, when wonderful plants and animals lived which are not now existing anywhere on the globe. This much is a fact. But that the popular evolutionary geologists have the requisite supernatural knowledge of the past to be able to discriminate among the fossils and place some of them in one age and some in another, *is not science and is not fact*. And the writer above referred to who speaks so confidently of what took place "at the end of the Carboniferous Age," and at "the end of Mesozoic time," is simply a blind follower of blind guides. Such a confident distinction in age between the fossils is simply a hang-over from the early days when geology was merely a system of speculation, and before it became a real science.

As I have pointed out so many times elsewhere, the only safe method, the only scientific method, is to study the world as a whole, as a coroner would study a dead body, with no pre-conceptions whatever, and try to decide as best we can something about the past history of the globe. And this study must conform to the well recognized rules of heuristic research, one of which is that we must proceed from the known to the unknown. It is a pseudo-scientific method to begin away back at some imaginary point in a past eternity, and by a sort of cosmic dead-reckoning try to work from that point up to the present day, taking pains to arrive here with a sufficiently small cargo of "living" species undisposed of to join onto the present conditions of our world on the basis of uniformitarianism among the elements and transformism among the kinds of life. This is the method of the geological "ages;" but it is a method which has already been discarded among all the other sciences. It has literally

been hooted out of all the science laboratories of the world. Why should we any longer retain this method in studying the science of the earth, the queen of all the sciences and the most intimately connected with divine revelation?

The proper method, the only method capable of giving us secure results, is to reverse this method entirely. We must begin with the present world, with the animals and plants which are still living in their different habitats throughout the various continents and oceans, and then proceed in our study from the present backwards into the past. This means that we cannot begin at the bottom of the fossiliferous rocks, in our explanation of the earth's past changes; for we now know that *there are no bottom fossils for the world as a whole*. Every kind of fossil, that is, index fossils representing every one of the so-called "ages," are found occurring on the bottom (or next to the granite) in various parts of the world. In any study of the problem of the world as a whole we must begin at the top, or with the surface rocks, and work downwards; for this is the only way in which we can proceed from the better known to the less known. And if we adopt this method, and stop speculating when we reach the limit of real facts, then the pseudo-scientific idea of our being able to tabulate the rocks off into successive ages will vanish into thin air.

Every true science must proceed from the known to the unknown, never in the reverse direction. In geology this means that we know more about the present world, the modern or living world of plants and animals. Hence this modern world must be our starting point from which to begin our investigations of the earth's long-past history. Lyell professed to do this in all the inorganic processes; but he made a fatal blunder in not carrying this method out thoroughly and consistently. For he did not include the modern plants and animals of the world as a whole in his study of the fossils. If he had done this, if he had sought to find where our living plants and animals occur as fossils in the rocks, and had then made an unprejudiced effort to decide how these representatives of our modern species got buried where we find them as fossils, he would then have been working according to true scientific methods. And inevitably he would by these methods have come face to face with the truth of a great world-catastrophe, the true nature and limits of which would at first be unknown and would necessitate further study.

But what would be the next logical step for this world-investigator to take?

For if some great indeterminate world-catastrophe has intervened between that ancient fossil world and our own, how are we going to discriminate among these fossils and say that only a certain limited few of them were made extinct by this event, and then attempt to tabulate all the rest off on the percentage system (of living and "extinct" species) just as if such an event had never happened? Probably the writer above referred to who spoke of the *three* different periods when life was ruthlessly destroyed throughout the earth, would say that he does not do this. But that is exactly what the popular geologists whom he follows and defends have always done and are still doing. Only by ignoring or tacitly denying any intervening world-convulsion can they make anything but nonsense out of their methods of marking off the Eocene from the Miocene, or the Miocene from the Pliocene,—or marking off any of the other "ages" for that matter.

Obviously, if a world-catastrophe has ever occurred, then all the animals and plants living at that time must have had to run the gauntlet of that event; and it could be only by assuming a supernatural knowledge of the past that any one could attempt to classify the fossils into successive ages as if such an event had never occurred at all. Who dare lay claim to this supernatural knowledge of the past? Above all, how is our good friend, the writer of the article referred to, going to be sure of *three* distinct world-convulsions of this sort? I am very sure that, if he follows only rigorous scientific methods, which are just as essential in geology as in physics or chemistry or astronomy, he will certainly have to show us some outside, authentic information on this point, before he will be able to convince us that he can tell which of these fossil forms perished in the *first* of these world-convulsions, which in the *second*, and which in the *third*. For he will never gain this information by examining the rocks or the fossils.

Some of my readers are aware that I have frequently pointed out instances where the fossils are found occurring in the reverse of the evolutionary order. Dinosaurs have been found deep underneath and trilobites and graptolites on top, as in Alberta and Montana over an immense area. In India mammals and associated fossils are below and trilobites on top. Many such examples are now known, proving that these various kinds of life did not live in

the various distinct "ages" attributed to them. But the line of reasoning presented above shows that the current evolutionary geology is fundamentally wrong and unscientific in its method of studying the entire problem of the fossils. And yet every person who still stands up to defend the apologetic methods of George Frederick Wright, Sir William Dawson, and W. E. Gladstone; or what is called the "day-age" theory of creation, is taking for granted the accuracy and the reliability of the results of the popular evolutionary geology, with all of its uncritical, unscientific methods, and its many demonstrated blunders.

These apologetic methods of a generation ago, which were due to the misplaced confidence of the Church in the noisy claims of a reckless speculating geology, have been largely responsible for the present confused, crestfallen attitude of the Protestant church in Europe and America. Why should enlightened people keep following these antiquated methods of apologetics, when there is a much better way? The "day-age" theory has kept evangelical Protestantism wandering long in the wilderness; why should any one ask her to continue this futile attempt of "harmonizing" her Guide-book record with the absurd results of a pseudo-scientific method now quite discredited by all who will take the trouble to investigate the subject?

But I must protect myself against a possible misunderstanding. I have said that it is mere dogmatism to affirm that any one can discriminate among the fosiils and assign some to one age of the world's history and some to another. On the other hand, a true scientific method will have to avoid a somewhat similar dogmatism, for it will never do for the believers in a world-catastrophe to say that all the fossiliferous deposits were caused by this one catastrophe. How do we know? It is perfectly natural, and also perfectly scientific for us to say that this one world-convulsion is probably the scientific counterpart of the Flood mentioned in Genesis. This much is certain. But we must be careful not to overstep the strict methods of scientific reasoning.

The safe and correct method is this. If we admit *one* such world-convulsion which has intervened between us and the ancient world, and then make a reasonable allowance for the plants and animals which may have been killed off by this event and buried as fossils in the strata, *we will never have enough fossil kinds left over unaccounted for with which to start any*

previous series of successive ages. This is the only safe method, the only real scientific method, when we study the world as a whole and proceed from the known present to the unknown past. True, the results attained by this method may be limited; but they have one big advantage: we can be sure of the results thus attained. Also these methods effectually dispose of all the vain speculations about a possible pre-Adamite creation and catastrophe, just as surely as they dispose of the long-popular hoax of the many successive geological ages.

Some of my friends seem to think that I stand committed to some definite method in explanation of *how* this one known world-catastrophe took place. They are quite mistaken. I don't know and I have never claimed to know. I do not have much confidence in the theory of the tilting of the earth's axis, though in some of my books I have mentioned this theory in connection with one or more others. Of one thing I am certain: the Flood was not due to the melting of a great continental ice-cap. This theory of an "ice age" was invented as a sort of mental buffer, an intellectual shock-absorber, in order to make the transition from the fossil world to the modern condition of things seem less abrupt, less catastrophic,—and this after almost all the fossils had already been strung out in a long series reaching back almost to the dawn of eternity. Even after most of the fossils had been thus arranged in an artificial series, the followers of Lyell and Darwin thought there was still too abrupt a break between the tail-end of this series and the modern world; so they invented this theory of a "glacial age" to intervene and make the transition seem less abrupt. But when we adopt correct scientific methods of studying the rocky record for the world as a whole, we shall cease to be troubled with any "glacial nightmare." Certainly we will not invoke the melting of this imaginary ice-cap to explain the Flood. Several other explanations are more probable.

One more point in closing. Why should we as Christians be troubled because we have not yet found a clear and sure explanation of the exact method by which the Flood occurred? Geology when rightly understood gives us a marvellous confirmation of the almost Eden-like world before the Flood, with its mild genial climate throughout both the arctic and the antarctic regions, and with its profuse supply of food for both man and beast, all of which was apparently suddenly changed, and animals and plants alike swept away and buried by flowing

water in the stratified rocks. This seems to be an exact counterpart of the Scriptural record. What more do we want? Why fret and worry because we cannot know it all?

Similar remarks will apply to the Bible record of Creation. Why should we expect modern science to confirm in detail the Genesis record of how the world was made? This is a false hope, and will never be gratified for this reason: The Bible declares that the world (with its plants and animals) was created *by some method not now going on*; hence we have no scientific measuring rod in our modern world with which to explain the method of this work of Creation. The Bible declares that Creation was completed at a definite period; and it says that the Sabbath was given to mankind as a divine memorial or cosmic souvenir that Creation was thus finished. How then can we by any study of the present methods of nature or of natural law discover the process by which our plants and animals, or the world itself for that matter, originated? Creation was something different from anything that we now call natural law, hence we can never by a study of natural law find out how Creation was accomplished. If the Bible record is true, it is supreme folly to try to discover the method of Creation by any present-day study of the laws of nature.

Everybody knows the conspicuous failure of modern science to account, in any naturalistic way, for the origin of *matter*, for the origin of *life*, also for the origin of all the distinct *kinds* of life. The preceding paragraphs show in a brief outline way the equally conspicuous failure of scientific methods in geology to discriminate among the fossils and assign some of them to one age and some to another. But all of these failures ought to suggest that the Bible record is right after all. We are now free to exercise faith in the divine Revelation, as given in the Bible. The supposed scientific obstacles are now removed. What more do we want? What more can any level-headed, reasonable man ask for? Why may we not now take the first chapter of Genesis at its face value?

As for the remark quoted above, that "six-day creationism never will appeal to a deep thinker," I fancy it stands on a different footing entirely now, in the light of what has been said above.

And yet there is no telling what curious kind of logical antic will be performed by a mind with an overdose of linguistics and an *idée fixe* about "yom" and other Hebrew words. As a man of science, I consider that a discussion of

Hebrew roots has about as much bearing on the problem of the geological "ages" as a discussion of Mohawk or Hindustani would have on the problem of the geography of the other side of the moon. A belief in a real Creation of any kind, whether in six days or in six "ages," must always be a matter of faith. But if no objective scientific facts now stand in the way any longer, why may we not take the days of Creation according to their obvious meaning? Why

not? "If weak thy faith, why choose the harder side?"

Let us remember the Master's words to Thomas under closely similar circumstances, when alleged scientific difficulties had been removed from the mind of the doubting disciple: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

Christianity's Debt to Archaeology

By J. A. Huffman, D.D., Marion, Indiana

 IT IS impossible to evaluate the debt of Christianity and of the world to Archaeology without recognizing it as a science. For unless it is really a science, which is knowledge classified, it can contribute nothing worthy of mention.

In approaching a science for the sake of scientific facts, it is necessary to assume an unprejudiced attitude to the results. That is to say, there must be no advance conclusions which are to be bolstered up, though the facts ascertained may confirm beliefs held previously. It is possible to prove almost anything by approaching the study with dogmatic conclusions drawn in advance. Facts are the things needed, and no one needs to fear facts, for they are always in accord with truth.

When Archaeology enters the Biblical field, it is difficult—no, I am going to say, impossible—for the Christian to divest himself of all prejudices, and assume a neutral attitude. Dr. M. G. Kyle has recently said: "You might as well ask one to become neutral to his own home table, where he has eaten many good meals, as to ask him to become neutral to the statements made in the Holy Bible." In other words, the Christian has had, by experience, too many good things from the Bible to assume a neutral or indifferent attitude toward it. This does not mean, however, that a Christian cannot be a good scientist or Archaeologist, but quite the opposite. He will make a better archaeologist, for there is no reason why he may not observe a correct method in the realm of the sciences, as such, and he will certainly have a keener appreciation of the study as a whole.

Archaeology is quite at home in the Biblical realm, for, while it was born in Europe, it was in Bible lands that it has been reared, almost from its infancy. The very nature of the Bible

and of Archaeology keeps them in close relation.

The science of archaeology is still very youthful, but it has made tremendous progress. It is now acknowledged as one of the most interesting and most important of the sciences. Upon its appearance both liberal and conservative scholars were at first indifferent, then apprehensive, then fearful. But both schools came soon to recognize its wonderful possibilities, and certainly both groups have been enlightened and helped by its ministry.

Archaeology is a hand-maiden to Biblical exegesis. By its assistance a better understanding of the Scriptures has been made possible.

The Bible is an oriental book, and without a knowledge of its orientalisms some things in the Bible would never be clear. Because of this fact a course in orientalism is good, and the course, plus an experience in orientalism, is much better. But apart from Archaeology, we could know only the orientalisms of the present and comparatively recent past. It is true that things in Bible Lands move slowly, and that things are still very much as they were two or three millenniums ago, therefore a knowledge of Bible Lands today helps immensely in our understanding of the Bible. But though things change slowly, they do change, and the only roads which lead back to the time prior to 500 or 600 B.C. are those of the Bible, and Archaeology.

Confirming the statement just made, the author would quote Prof. Delitzsch, who, in his volume entitled *Babel and Bible*, says:

The Old Testament formed a world by itself till far into the last century. It spoke of times whose latest limits the age of classical antiquity barely reached, and of nations that have met either with none or with the most cursory allusion from the Greeks and Romans. The Bible was the whole source of our knowledge of the history of hither Asia prior

to 550 B.C. But now the walls that formed the impenetrable background to the scenes of the Old Testament have suddenly fallen, and a keen, invigorating air and a flood of light from the Orient pervades and irradiates the hoary book, animating and illuminating it the more as Hebrew antiquity is linked together from beginning to end with Babylonia and Assyria.

Prof. Delitzsch writes thus of Archaeology, and, if he is correct in this, as he no doubt is, Christianity and the whole world owes a very great debt to Archaeology for the help which it has given and is giving to a better understanding of the Bible.

It is neither within the purpose nor possibility of an article of this nature to go into details, but to state general principles. Details are left to be pursued in a course of study in the subject. But it is only fair to say, that a knowledge of the facts brought from the field of Biblical Archaeology assists tremendously in the exegesis and interpretation of the Bible.

Not the least of contributions made by Archaeology is that in the field of Apologetics, which is the defense of the Bible against the attacks of its enemies.

For a long time the Bible was thought to be an easy target for those who felt at liberty to take a thrust at its historical and geographical trustworthiness. It was in a class by itself, as Prof. Delitzsch said, for the period back of 550 B.C. It made reference to people and places not found in any other literature. There were none to witness to its testimony. Why not dispute it, if it served the critic's purpose to do so? No one was feared who would arise and take its part, so it seems the critic must have reasoned. Its geography was denied, and some of its cities treated as never having existed. Its reference to otherwise unknown peoples were laughed at, and treated as "tales of oriental fiction." A silent witness which could not talk back to those who disputed it!

But the science of Archaeology was born, and gradually scholars began to see it in a possibility of a better understanding of the past history of the human race. With ever increasing interest the research and study have been pursued, until, as a result, the histories of ancient peoples and civilizations have been written. The Histories of Egypt, Babylonia, Assyria, Palestine and the Hittites have been written, and are being written, as a result of the science of Archaeology.

In the course of Archaeological research, gradually, little by little, the geography and history of the Old and New Testaments have been checked up, and, to the chagrin of bold and daring critics, have been found correct. Peoples

who were mentioned in the Bible, but whose existence had been challenged, have been found to have existed. Biblical geography, disputed at points by the non-Biblical, has been found to be accurate.

Archaeology is challenging the world anew to the study of the Bible. A great change is coming about in the realm of Biblical scholarship. A purely literary interpretation of the Bible, which is always attended with great temptations to destructive criticism, is being laid aside for a more satisfactory study of the Bible, based upon tangible facts, such as archaeology discloses. In this way Archaeology is making a splendid contribution to the defense of the Bible. It may be said without fear of refutation, that the facts from the field of Archaeology are not a liability to the Christian's faith, but an asset.

It would be unfair not to make mention of Archaeology's debt to the Bible. Without the Bible the Archaeologist in Bible lands would be seriously handicapped. By its detailed geographical descriptions many an interesting and historic site has been located. Archaeologists find it the most important reference text, and keep a copy of it in its original tongues at hand for ready and constant reference.

But it is impossible to acknowledge the debt of the world to Archaeology, without, at the same time, acknowledging the debt to the Archaeologists. There could be no Archaeology without Archaeologists.

It is true that there are in the field of Archaeology, as in other fields, all kinds—good, bad and indifferent. But, in the main, they are men who are self-sacrificing and capable. Those who go on expeditions of this character are not out having a picnic. They undergo hardships, suffer exposures, and take risks which few would hazard. In many cases, men have expended their own resources for the privilege of carrying on a thankless, difficult piece of work.

The world is just beginning to recognize its debt to a science and to a group of scientists who have made, and are making, a greater contribution than has yet been properly evaluated.

* * *

I will enjoy all things in God, and God in all things; nothing in itself; so shall my joys neither change, nor perish. For however the things themselves may alter or fade, yet He, in whom they are mine, is ever like Himself, instant and everlasting.—*Joseph Hall*.

Conclusions About Creation

By Dudley Joseph Whitney, B.Sc., Exeter, California

DURING the past few months the writer has treated in these pages some very important features of the problem of creation, and a brief review of these features will be in order before summing up the general situation.

On the general proposition of evolution *versus* creation we found at the very start that the basic presumption of the theory of evolution—that everything that exists has to be explained on the basis of natural processes alone—is false. Miracles almost without number would be required in originating the first living thing and in making a one-celled living thing become the ancestor of birds, beasts, insects and other animals; also of ferns, pines, oaks and other highly organized plants. At the very start science, therefore, sustains the doctrine of creation rather than evolution.

Then comes the part of the problem which is almost all-important, the actual history of the earth and of plants, animals and man on the earth. The evolutionists would have it that the earth is hundreds of millions of years old and that there has been a long series of geological ages, and many creationists accept this view, believing that the "days" of Creation Week were ages.

Evidence was presented here to show conclusively that these geological ages never occurred, and that the fossils and the rocks attributed to the ages (or by many Fundamentalists to a pre-Adamic ruin) actually were formed as a result of the Deluge and of earth processes since then.

Granting that this position is correct, we can now begin to take stock of what to believe about creation, both as a matter of Scripture and science; for, on the above basis of earth history, true science fits the Scriptural account like a glove on a hand—without forced interpretations, without allegories, but simply and naturally.

A BIRDSEYE VIEW OF CREATION

The Origin of the Earth. Neither Genesis nor science gives any hint as to the length of time that this material earth has been in existence. Genesis merely says, "In the beginning God created the heavens and the earth," without going into any details as to the nature or time of such creation. The scientists for a hundred years accepted the Nebular Hypothesis to account for the origin of the earth. That hypo-

is so ignorant as to do it reverence. When its failure became so plain that the astronomers were compelled to reject this explanation, they thesis has failed so completely that now none turned promptly to the Planetary Hypothesis, which actually has two very distinct and conflicting forms. The holders of each form can easily prove the other wrong, which is merely to state that the Planetary Hypothesis is fully as inadequate as the Nebular Hypothesis and that scientists disgrace the name of science by holding to this theory.

We cannot, therefore, take the slightest step in accounting for this earth and the rest of the solar system on any materialistic basis. God brought it into being. That is all we know. What means He used to bring it into being, or when it was made as a separate body we know nothing about either in science or in Genesis. Science certainly is perfectly helpless in determining this matter.

The Ordering of the Earth. As to the condition of the earth when the detailed account of creation begins, the record is very plain. The earth was "without form and void, and darkness was upon the face of the deep," which evidently means that the atmosphere was so dense that no light reached the surface of the solid part. Nothing lived on the earth, and the earth was not organized for life. The surface of the earth also was covered with water, "the deep," for when God began His creative work in ordering this earth, "the Spirit of God moved on the face of the waters."

Since evolution breaks down so completely, and since there were no geological ages, and if we will follow the simple English translation in its most natural way, we must decide that the ordering of the earth occurred through divine power in six literal days. As to details, we will discuss them later.

Change After Creation. The earth described in the first two chapters of Genesis was a perfect earth, prepared for sinless man, who was a direct creation in the image of God. But the earth now is far from perfect. Great distress came on all creation with the coming of sin, death and the curse. How great the changes have been we need not and cannot decide. Many of these changes are pointed out by evolutionists and called evidences for evolution. They are immeasurably more like "change and decay" than like evolution, or anything that could reasonably be called evolution.

The Deluge and the Ark. The Genesis account, traditions of many peoples, and the rocks themselves, with the fossils therein, indicate that the ancient earth was completely ruined by the deluge, and that we are now living on the reconstructed ruins of the antediluvian earth; an earth far different in appearance, geography, climate, flora and fauna from the early earth. The present earth bears about the same relation to the earth of Adam and Enoch as a ball of modeling clay would bear to an early form, when the artist destroyed one figure, and from the clay moulded a new and different figure. The material would be the same, the appearance very different.

Allowing for some possibility that the Creator permitted the survival of some animals in certain parts of the globe through the Deluge, present land animals are to be considered the descendants of animals preserved in the Ark; but, since great changes have taken place since creation, the number of animals preserved in the Ark was doubtless only a very small fraction of the number of so-called "species" that exist today. In other words, the housing problem in the Ark was nothing remotely so serious as critics of the Bible account commonly allege. In this, as in other matters, criticism of the Bible is largely based upon misunderstanding.

Chronology. Granting this history of creation, the chronology of Bishop Ussher can be taken as correct in principle (though not necessarily in detail), so that the creation of Adam and of plants and animals evidently occurred almost six thousand years ago, or not far from 4,004 B.C., and this can be shown to be good history as well as good Scripture.

THE MANNER OF CREATION

The probable manner of creation must be faced and admitted frankly and distinctly. Either man and the first plants and first animals were created outright and complete (doubtless as adult organisms), or they came from other kinds of living things. There is no other alternative. Thus, as Dr. H. W. Magoun has pointed out, if a person takes the extreme view of creation regarding man, he must believe either that God, in the form of man, moulded a clay image and caused that image to live, or else the clay and water gathered together and became alive by divine decree. The fact is plain; one must be clear and distinct about this.

But suppose a person does not want to accept this view on the ground that it is unscientific, that the scientists will not accept this kind of an origin, that it requires too much

miracle, or that the concept is faulty for some other reason: what shall we believe then?

All that is left then to believe is that man was born from a lower animal—an ape perhaps, or a cow, or an elephant, or anything one cares to decide upon. There is no other solution: man was either made from clay (or from nothing), or he was born from a lower animal, and that animal was in turn born from something lower, and so on down to the amoeba or something of the kind. The issue as to the manner of creation of living things is thus plain.

True, the collapse of Darwinian evolution leaves the way that an ape or shrew, or something of the sort, could be the parent of male and female human babies a total mystery, unless God caused such birth to occur (and caused a pair of whale offspring to be born of a hog or a tree shrew); but the special creationist can well point out to the scientist who disapproves of the clay-image theory that the miracle in one case is fully as great as in the other. The essential point in the case is to determine first whether miracle was needed in the origin of men, whales and amoebas or not. Once the need of miracle is demonstrated, certainly man cannot say how much or how little miracle he would care to accept. There is no more miracle required in the origin of an adult man, or a whale or an oak-tree instantly than in the creation of an amoeba. Nay, more than this, the miraculous origin of the first two humans as boy baby and girl baby by birth from ape (or elephant) parents, making them mature into an Adam and Eve, is miracle piled upon miracle, even if by any means it could be fitted to the Bible narrative. Definite adult creation seems better than that.

The miraculous origin of an adult man, Adam, and the origin of his wife by the removal of a bone from his side, are certainly foolishness with men. As a scientific concept, the thing is ridiculous. Nevertheless, ridiculous as it may appear, no other origin whatever is sustained a particle in science. The failure of everything else makes this kind of origin as good science as anything.

The philosophy of Darwinian evolution, of course, by the assumption of long ages and gradual change during descent from simple forms to the highest forms *appears*, as a philosophy, very reasonable and attractive. That is one reason why so many would-be scholars turn to Darwinian evolution and hold special creation in scorn. However, the collapse of Darwinian evolution, and any other kind of natur-

alistic evolution, leaves the miraculous origin of adult men and whales and horses and oak-trees just as fine science as can be demanded.

The collapse of the theory of geological ages, and the demonstration that the fossils are best explained by the Deluge, does even more than that—it leaves the sudden, miraculous origin of adult plants and animals the only thing that a true scientist can believe, and remain a true scientist. Even if miracle were used in having man born from an ape, ape from monkey, monkey from tree shrew, and so on, a long period of time would be required; but when we accept the view that the rocks are due to the Deluge and not to geological ages, sudden creation is bound to be believed—unless, of course, one insists that there were long ages for creation without there being any sign of it in the rocks.

As to the manner of the creation of plants, animals and men, therefore, the issue can be and ought to be faced clearly. Accept definite creation, particularly along with Deluge geology, and the only possible decision, either in true science or in Genesis, is the sudden, miraculous creation of adult plants, animals and man. Or accept Darwinian evolution against the plain evidence of science, and you have something that looks reasonable but is contrary to fact. Or have these things derived miraculously from different kinds of parents. Of the three methods special creation is certainly the best.

DAYS AND CREATION

Among creationists the question whether the Creation Week was a literal week or not, that is, whether the "yoms" of creation were literal days or not, has been vigorously debated. In connection with such debates one fact is very apparent: those who deny literal day creation are all defenders of the doctrine of geological ages. They first say that creation was a long, extended process; then they assert that the "yoms" were not days.

I fear that there is much dogmatism in this assertion. For example, in a recent issue of the *Bibliotheca Sacra*, whose editors seem to believe in the age-day doctrine, the author of a very scholarly discussion of the subject, admitted that literal-day creation could be accepted, or age-day creation, or even possibly that the author of the account had a vision of the different steps of creation on six different days. I do not care to discuss the matter in detail here, except to point out that good Hebrew scholars admit the possibility of the "days" of creation being definite days.

Now, then, the point can be discussed as to

whether they were definite days or not. The terms, "there was evening and morning, one day," certainly indicate to the reader literal days. If not literal days, what sense is there in using the terms, evening and morning? No sense at all, apparently; therefore, let us take the obvious intent of the author and decide that they were literal days. Since science shows definite creation rather than geological-age days, definite days are certainly reasonable, though I suppose the Creator could make the "yoms" a second each in extent, or a billion years, if He wanted to, though why He should use the terms, evening and morning, for anything but real days is beyond my comprehension. One does not get an evening and a morning in a geological age, or in anything but a literal day.

Again, the Fourth Commandment reads, "In six days the Lord made the heavens and the earth." The explanation is given in connection with a literal week and a literal six days' work and a one day's rest. How this could have application to a literal day, except by a literal week of Creation, is hard to see.

THE SUN AND MOON

The argument is advanced almost universally by skeptics, and occasionally by Bible believers, that there could be no literal days until after the sun was created, and they also argue that the sun was not created until the fourth day.

This is a decidedly confused view of the situation, a piece of snap judgment. It is particularly inconsistent when set forth as part of the geological-age doctrine, for in that case a person would have to assume long ages for the earth before there was any sun in existence. That would be a miracle surpassing any known, an absurdity *in extremo*.

The thing to do is to take a general view of the case, as if we were present on the earth during the creation week. The earth was in existence before the creation week started, but the earth is simply a part of the whole solar system; therefore, logically, the sun and moon would be in existence, too, at the beginning of the week.

The earth was "without form and void, and darkness was upon the face of the deep": that is, the atmosphere was dense—too thick for light to penetrate. The Spirit of God brooded over the face of the waters; the atmosphere cleared somewhat, and light penetrated in diffused form. An observer on the surface of the earth (supposing one existed) would see alternate darkness and light without seeing the sun, moon and stars until the sky was fully clear on the fourth day. The sun would be there just

the same, also the moon, and their light would mark off the days. Literal days would be indicated clearly.

I might also say that so-called "cosmic light" (which is to our eyes, very, very dark) would not give alternating light and darkness. The fact is, the sun shining on a rotating earth is the only thing that would do that. Furthermore, in the account of the fourth day the statement is not made about the creation of the sun and moon then, but that God made the *Lights* then. Granting a clear sky for the first time, the sun and moon would first appear on the fourth day.

The whole situation is simple, clear and obvious.

AN OLD VIEW

I do not agree with the age-day theory of creation. Nevertheless, I have much sympathy with the holders of that view. Noble Christian scholars of a generation ago, like Sir J. William Dawson and James D. Dana, merit our highest regard. Their view of the correspondence of creation and the Genesis account deserves our careful attention in deciding the course of events, even if we accept literal-day creation where they accepted age-day creation.

Holding some form of the Nebular Hypothesis, and believing that the earth was a body cooling down from a molten or semi-molten condition, they believed that the earth was once so hot that the water now in the seas was vaporized by heat and was part of the atmosphere. Then the earth would be "without form and void, and darkness would be on the face of the deep," even though sun and moon both existed. A cooling of the globe would cause the precipitation of much of the moisture, so that light could penetrate in diffused form, making the first age-day.

Further cooling and clearing of earth and sky would cause the formation of continents and seas. Then vegetation would be created and warmth, moisture and abundant supplies of carbon dioxide would cause great growth of vegetation. Such progress would enable the sky to clear so that the sun and moon would shine directly rather than as diffused light.

Now this seemed to give notable harmony between Genesis and geology, yet it did not call for the earth to exist without the sun and moon until the fourth period of creation. Why, then, should we who hold to literal-day creation demand the literal origin of sun and moon on the fourth day? The whole account, as has been pointed out by scholars time after time, is given

as the sequence of events would *appear* to an observer.

The age-day believer would have the events come through long ages, and, if the facts be faced, in a decidedly naturalistic, or materialistic manner, while the literal-day creationist has them come as definite results of the special exercise of divine power. The one has them come gradually, the other suddenly in literal days, products of definite creation.

The question how they came hinges strictly upon what happened at the Deluge. If the Deluge is responsible for the rocks, definite, literal creation must of necessity be believed, as a matter of both science and Scripture. If the rocks came through long ages, age-day creation (or evolution) must be believed. The evidences pro and con on this matter were given earlier and need not be repeated here.

SUMMARY

This review has merely been a general statement of the position a Christian can take about creation as a matter of Scripture and creation as a matter of science.

When we take Genesis simply and directly, in the English versions, we learn, not of the origin of the earth itself (and naturally of the solar system of which it is a part) beyond the fact that God is the Creator, but we learn of its ordering, that is, of its preparation for life and the direct, miraculous creation of plants, animals and man on an ideal earth.

The account (and the Fourth Commandment) seems to indicate literal-day creation. Science, by showing the impossibility of anything else than direct creation, makes literal-day creation as reasonable as instant creation, or six thousand year creation, or billion year creation.

Science can go so far and no farther. When science reaches its limit, Revelation alone can give light, and the Revelation of creation as given in Genesis complements science admirably. Nothing but Genesis and the other Scriptures can explain this sin-cursed, weary earth.

If, after examining the testimony of geology and biology to the best of our poor abilities, we find that definite creation and an earth-wrecking Deluge are demonstrated, a most astounding and glorious triumph of the Scriptures is apparent.

For a long time the self-styled scholars have scorned the Bible as a guide to either scientific fact or spiritual life. Many, while trying to honor it as a source of religion, reject it as an historical record. They have substituted the doctrine of geological ages for creation and the Deluge.

Grant then, I say, that we can demonstrate conclusively as a matter of science the fact of a universal Deluge, and of a Deluge responsible for the fossils and the rocks, then definite creation at once has to be accepted as science. Noah and the Ark have of necessity to be accepted as science. When Noah is accepted, the rest of Genesis has to be believed. Moses and a God-given law have to be accepted; also the prophets, the Scriptures, and our Saviour. Some of us who have studied this subject most carefully believe that true science is with us. Even more, we have given in these pages undeniable facts

in both biology and geology to sustain our position.

The evidence has been presented very briefly, it is true. If that evidence is good and conclusive, the question confronts all Christians and all true scientists, whatever their profession of religion may be, as to what conclusion will be adopted about creation. If this position is sound, the literal Bible account is the finest, clearest, most simple and direct science possible, and every person who accepts that evidence must bow before the Creator and accept His message in the inspired Word of God.

In a letter dated August 15, the Rev. Dr. C. A. Nichols, of Bassein, Burma, India, sent us his renewal, and noted that the following day was his 77th birthday, and that he has been *located at Bassein for 50 years!* Dr. Nichols has been a subscriber for CHAMPION a number of years and this is what he says for it: "I do not want to miss a single issue. I always open the CHAMPION wrapper first when our weekly 'home mail' reaches us—before opening any of the other of our periodicals, and we have a number for our reading room." Thanks for these kind words, and congratulations on your 77th birthday!

The Suffering Servant

By Christopher G. Hazard, D.D., Catskill, New York

T IS hard to read the fifty-third chapter of the book of the prophet Isaiah without tears. In it are set forth the sad experiences of one who is called the servant of the Lord, but whose name is not given. They are the experiences of one who undertakes the service of God and man at great cost of misunderstanding and misjudgment, but who is to receive great satisfactions for his sacrificial love when his name shall come to be known and understood and when the effects of knowing him shall fully come to pass in personal and public history.

This question of the name of this suffering servant, of this victorious victim of whom the prophet writes has for centuries been one of the great questions of time. His name, his nature, the character and value of his work have engaged the attention of all races and all classes of men age after age. Scholars have argued about this question, religious teachers have disputed about it, some have thought it a term representing the Jewish people, others have seen in this prophecy the figure of the prophet Elijah, others have recognized here the work of John the baptizer, many have found an answer to this question of the name in the New Testament history of the one who

was called Jesus because He was to save His people from their sins. But with multitudes the true answer yet delays, they have no interpreter of the Scriptures in this matter, no sure revelation of what was in the mind of that Spirit who inspired the ancient prophet to write of a mysterious character, a potent but unrevealed name.

Long ago, however, as a queen's treasurer was journeying from Jerusalem to his own country and reading this same fifty-third chapter of Isaiah's book, he was joined by an evangelist named Philip, who responded to an invitation to sit beside the reader in his chariot; and when Philip observed what the great man was reading, he asked him if he understood the prophet's message; to which the treasurer answered by asking how he could understand it without an interpreter. Then Philip, aided by the Holy Spirit, interpreted the Scriptures and preached unto the inquirer the name of Jesus, and so the questioner was satisfied. With the knowledge of the Saviour's work and name there came a great joy into the heart of the traveler, and presently he was baptized into the Christian faith and service.

How often since that time have inquiring sinners found peace and hope in that name of Jesus! How many know by the effect that be-

lieving upon that name has had upon their hearts and lives that they have found out of survey the wondrous cross of Jesus Christ, as whom the prophet wrote! To this day, as men they behold the Son of man and Son of God there lifted up in this wilderness crucified and dying for the sin of the world, as they see there the fullest manifestation of that love of God of which the prophet wrote, as they hear those wondrous utterances of divine love that still sound through the world from that divine Sufferer, that Servant of God's highest revelation of Himself, they turn away with changed hearts, a new life and a new joy in their souls, in their experience proving that they have found out the secret, that they know of whom the Spirit testified through the prophet of old time. As men survey the wondrous cross on which the Prince of glory died, they count their richest

gain but loss, and pour contempt on all their pride. They glory in that cross of Christ that towers over the wrecks of time. They see all the light of ancient story gathering about its sublime sacrifice. These hymn writers express the living truth that comes into life through that cross as they help us join with angels in celebrating its blessed victories. Upon that cross were crucified with Christ all our sins, all our errors, all our povertyes, all our sufferings, all our despairs. Uplifted there, we can see from its height our far-off but sure inheritance of every good thing and catch a glimpse of a land that knows no sickness, no sorrow, no tears, no weakness, no pain, no death, no imperfection, no lack; what love, what divine love that suffering Servant of God had and has! It shines like a sunbeam in this dark world.

Tom Paine's End

SOME time ago an article in the BIBLE CHAMPION contained what purported to be the last will and testament of Tom Paine. In this he expressed himself as a Deist, professing faith in God as Creator, and confidence as to his future state on account of what he considered to be his morality in this life. This will must have been written some time before his death, for the account of Paine's last days on earth, as given by a wholly trustworthy witness, is altogether different from the statements of the will now published by Atheists.

The account referred to was written by Stephen Grellet, a Quaker, who visited Paine in his last illness. Grellet, though not well known outside of the Friends' Persuasion, was a most remarkable character. He belonged to a noble French family, his father being an official in waiting on King Louis XVI. Young Grellet was feared in the French Court, meeting its notables and taking part in its gayeties. He was a typical young man of fashion, skeptical and living wholly for the pleasures of the Court. He says: "I had become a complete disciple of Voltaire."

When the Revolution came on, his father was imprisoned and Grellet was forced to flee for his life. Coming to America as a refugee, he lived for some time in Philadelphia, and in his loneliness came into association with the Quakers. William Penn's "No Cross, No Crown" made a deep impression on him. He began to attend their religious services and was converted.

At once he consecrated his life to Christian service, and became a most earnest, devoted Christian worker among the Friends.

Going to New York to accept a business position, he lived in Greenwich, where Tom Paine was also living, and thus came into contact with Paine. In the diary which he kept at the time, Grellet writes: "I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he (Paine) was ill, and in a very destitute condition, I went to see him, and found him in a wretched state, for he had been so neglected and forsaken by his pretended friends, that the common attentions to a sick man had been withheld from him. The skin of his body had been in some places worn off, which greatly increased his sufferings. A nurse was provided for him, and some needed comforts were supplied.

"He was mostly in a state of stupor, but something that had passed between us had made such an impression on him that some days after my departure, he sent for me, and on being told that I was gone from home, he sent for another Friend. This induced a valuable young Friend, Mary Roscoe, who had resided in my family and continued at Greenwich during part of my absence, frequently to go and take him some little refreshment suitable for an invalid, furnished by a neighbor.

"Once when she was there, three of his deistical associates came to the door, and in a loud, unfeeling manner said, 'Tom Paine, it is said

that you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Roscoe he said, 'You see what miserable comforters they are!'

"Once he asked her if she had ever read any of his writings. On being told that she had read but very little of them, he inquired what she thought of them, adding, 'From such a one as you I expect a correct answer.' She told him that when very young, his *Age of Reason* was put into her hands, but that the more she read of it, the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied, 'for if the Devil ever had any agency in any work, he has had it in my writing that book.'

"When going to carry him refreshment, she

repeatedly heard him saying, 'O Lord!' 'Lord God!' or 'Lord Jesus, have mercy upon me!' It is well known that during some weeks of his illness, when a little free from bodily pain, he wrote a great deal. This his nurse told me and Mary Roscoe repeatedly saw him writing.

If his companions in infidelity had found anything to support the idea that he continues on his deathbed to espouse their cause, would they not have eagerly published it? But not word is said: there is total secrecy as to what has become of these writings.

Such is Stephen Grellet's testimony to Paine's repentant, or remorseful, state of mind during his last illness. What a broken reed did Paine find Deism to be, as he lay facing the Judgment and eternity!

Is Faith Knowledge?

By the Reverend D. L. Chapin, Kingston, Ohio



HERE are at least four kinds of faith—natural, national, inter-national and saving faith.

We go marketing and shopping, and purchase various kinds of goods, and thereby exercise natural faith. Then there is national faith. The products of Florida and California constantly replenish our markets throughout the land from ocean to ocean. This is an example of national faith. The same may also be said of the confidence we repose in our national and state governments.

Then think of the immensity of the tonnage of exports and imports from one nation to another on sea-going vessels. Here we have an instance, among many others that might be named, of inter-national faith; for we could not carry on such trade if mutual confidence among the nations did not exist.

But valuable and necessary as these several kinds of faith are, they are of a temporal character, and are therefore perishable. We want something that is imperishable—something that is eternal. Our divine Textbook has this to say on this subject: "And this is life eternal, that they may know thee, the only true God, and Jesus Christ who thou hast sent."

Was it not Ian Maclaren who said, "Faith is a sixth sense?" Here is a clear statement which we have saved from our college days: "Faith is the highest and most blessed form of knowledge. In true faith, especially with reference to God's promises, there is not the shadow of a

doubt, and thus it amounts to absolute knowledge. When truly exercised, it must bring to the soul that calm and satisfying peace which passeth all understanding."

We rejoice to know that Professor J. Gresham Machen, of Westminster Seminary, Philadelphia, holds this position. While he was still a professor in Princeton Theological Seminary, he preached a sermon on faith, in which he said, "Faith is not to be distinguished from knowledge." Then he added some trenchant words which may be summed up as follows: Some people are telling us that it matters not whether the history contained in the Old and New Testaments was exactly as recorded, even in such matters as the manner of Christ's incarnation, His bodily resurrection, and the like, but that we can have faith anyway, quite apart from any historical facts. This is very different from what God tells us. He says that we must believe that the body of Christ was raised from the dead, if we are to be saved. Faith is not a mysterious, illusive thing which some may have and others may not have. It is available for all who will honestly listen to the Word of God and use their common-sense in considering whether God's Word speaks the truth concerning certain facts. The more we make it our business to know that God has said, the greater our faith will be.

Newton Riddell, writing in the *Presbyterian*, Philadelphia, for August, 1930, says, "Whosoever will may know God." The writer of a stor-

in the Sunday School paper known as *Forward* puts it in this way: "Only, you understand, you must not cut any trees, don't you? They don't belong to Martin any more, you know." "No?" asked another. "Whom do you think they do belong to?" "I know, young man. They belong to the Murphy Lumber Company. We bought them from Martin several weeks ago, and we begin our cutting here next week."

Does true Christian religion have less knowledge? The Governor of Ohio was once persuaded to grant pardon to five of the best-behaved prisoners during six months, the prisoners not knowing that they were to be released. When the time arrived, the names of the pardoned men were called out. The name of Reuben Johnson was the first one called. But nobody responded or came forward. The chaplain glanced around and saw Reuben Johnson looking around among his fellow-prisoners to see who was the fortunate man. At last the chaplain caught his eye, and called him, but had to tell him three times that he was the man

who was pardoned before he would believe the good news.

So men often refuse to believe that the gospel is for them, and thus pass it on to some one else. Just let the business man who succeeds because he attends faithfully to his business give the same careful attention to the matter of eternal life, and soon he will find himself joyfully exclaiming: "I know that my Redeemer liveth!" And with that knowledge will come the assurance that true believers are God's children, not only by creation and preservation, but also by redemption and regeneration. There need be no doubt, for saving faith will always eventuate in knowledge, even as the inspired writer says: "Now faith is the substance of things hoped for, the evidence of things not seen."

Faith, faith, saving faith! If we *may* know that we have such faith, then we *should* know it. As Professor Maclaren has tersely put it, "Faith is not to be distinguished from knowledge."

Dr. Kyle's Explorations



Na recent issue of the N. Y. *Times* is a very interesting account of the findings of Dr. Melvin Grove Kyle's discoveries in Palestine. With him are ten archaeologists and more than a hundred native workmen.

Dr. Kyle has been able to establish conclusively the story of Abraham and Lot, and the destruction of Sodom and Gomorrah, settling the dates as has not been so conclusively done before. He finds that Abraham came to Canaan in the late twentieth or early nineteenth century, B. C. He finds confirmation of the story of Lot and disproves the contention that it was written as late as 700 B. C.

The following is taken from the *Times*:

The expedition uncovered a mound containing ten distinct cities, one above the other, linking Abraham's arrival in Canaan from Chaldea to the period of Nebuchadnezzar, who raided Canaan.

These excavations give the world in so remarkable a way a history of the culture in Palestine that it is possible to read alongside Biblical history as the supreme test of its trustworthiness. Only real events leave anything which can be dug out of the ground.

The fortress at Tell Beit Mirsim, thirteen miles directly southwest of Hebron, which is the ancient Kirjath Sepher, proves to be a mound of ten cities, each separated by burned levels. These ten cities represented only five civilizations. Civil wars accounted for the destruction of the cities.

The first city dates from 2000 B. C., perhaps earl-

ier, which is Abraham's time in the Scriptures. The same social and political conditions of the story of Lot and the angels are reflected in the ruins of this first city which approximates the civilization of that time and not the time of the Kings of Judah in the eighth and seventh centuries B. C.

There was only one city in the early bronze age, but in the middle bronze age, about 1900 to 1600 B. C., there were six different cities, one above the other, the first two representing the transition from the early to the middle bronze age, the next four being typically middle bronze. These were definitely distinguished by their pottery.

The turmoil evidenced by these six burnings in the middle bronze age approximates the turmoil of the Hyksos period in Western Asia. The Hyksos kings seemed against everybody except the Israelites, who were royally favored in Egypt.

In the later bronze age, 1600 to 1200 B. C., there was a city destroyed by Othniel (Judges 15:17). At the time of the Israelites and the Canaanite conquests in the early iron age, there is evidence of terrific warfare, shown in a great layer of ashes.

Naturally, the Israelites in coming to Canaan after forty years of nomadic life in the wilderness built a very poor city. This city in turn was destroyed about 900 B. C., undoubtedly, by Pharaoh Shishak, who smashed Judah's defense fortresses, according to the Scriptural account and according to Shishak's inscription on the Karnak Temple in Egypt.

The last city on the mound was the city of the Kings of Judah, destroyed by Nebuchadnezzar, as is conclusively testified to by the discovery of stamped jar handles which served as tax receipts from King Jehoiakim, who reigned a few years before Nebuchadnezzar's destruction.

THE SANCTUARY

God is Love

By G. Campbell Morgan, D.D.

Herein is love, not that we loved God, but that He loved us.—1 John 4:10

God is love. My creation is the creation of love. His purpose in creating me was love. His government is the government of love. He alone understands me and knows all my possibilities. I might live among you for years, and you would not know me. There are depths in every nature that no man knows. No man hath seen God at any time; it is equally true that no man hath seen man at any time. We do not even know ourselves, but God knows us through and through; He understands our thoughts afar off, and there is no hiding ourselves from the searching of His eye. God is love, and consequently when He surrounds me with law, it is love that fences me round. God says: "This is the child of My heart, this is the highest work of My creation, made in My image, and I will hedge him about with law and commandments, because I love him and know all the depths of his nature. If I lead him through tears and suffering and sorrow, they shall be but the sweet ministers of My love and infinite compassion for him." By obeying the law a man discovers the love in the law, God's providence is God's government, and no man ever passes into the realm of love until he recognizes God's kingship, and submits at the foot of the cross to that kingship. You will find the fatherhood in the kingdom of God, the love of God in the law of God; you will discover the exquisite tenderness of the divine compassion when you submit to the sovereignty of God, and yield yourself to His absolute control.

Burden-Bearing

By Edwin W. Caswell, D.D.

Bear ye one another's burden.—Gal. 6:2

It is true in a certain sense that every man must bear his own burden. There are works and duties, trials and troubles, that no one can carry for another. Daniel Webster felt that personal responsibility to Almighty God was the greatest fact in human existence. No other can bear this accountability for you for

every one must give an account of himself to God. We cannot travel another's road or stand in his place.

Parents often try to do too much for their children, leaving only pleasure and recreation as the child's occupation. Children should be educated and disciplined to work out their own business salvation. The truest philanthropy helps others to carry their own burden, rather than seeking to relieve them of their load.

It is equally true that no one can assume for you your physical pain, mental troubles or deepest heart aches, any more than they can enjoy happiness in your place. Such privileges are your own personal property for the development of life and character. Burdens and crosses make strong shoulders and heroic Christians.

Paul's words, "Bear ye one another's burden," is not a contradiction to the command, "Let every man bear his own burden." Christian sympathy, financial aid, friendship and fellowship, all help to make the roadway of life plainer, safer and surer for the journey.

We may help keep our friend from wandering, stumbling or falling. How beautiful is life when we hear the gentle voice of a kind companion, whispering to our troubled heart, "Art thou weary? Art thou languid? Lean upon me; rest your aching head on my heart that your need may be fully supplied."

How like the voice of Jesus when He said, "Come unto Me and I will give you rest. Cast thy burden upon Me and I will sustain you." He is the great Burden-Bearer for weary, sinful souls.

Sins are vaster burdens than sorrows; we should remember that the heavenly Father hath laid on Him the iniquity of us all. He will carry you and your load, He can relieve body and soul at the same moment, saying, "Thy sins are all forgiven thee; take up thy bed and walk."

By prayer, sympathy and benevolence we can help bear the burdens of hundreds of millions of soldiers and civilians, suffering under the shadow of the monster Moloch of war.

"And so I know
That day is lost wherein I fail to lend
A helping hand to some wayfaring friend;
But if it show

A burden lightened by the cheer I sent,
Then do I hold the golden hours well spent,
And lay me down to sleep in sweet content."

The Epistles of Christ

By the late William H. Bates, D.D.

2 Corinthians 3:1-3

In the treatment of this test let us follow out the epistolary analogy, and take the component parts of a letter as symbols of corresponding things in spiritual experience and life.

The Writing Material.

Moses wrote on prepared tables of stone. The Ninevites and Babylonians wrote on blocks and cylinders of soft clay, which, when baked, became hard: their libraries are now being unearthed and are yielding up their treasures to enrich the knowledge of today. The Egyptians wrote on papyrus. Of the writing material named the writing is not on raw, but on prepared material.

The epistles of Christ are written, not upon raw material, the natural man, but upon prepared material, the new heart, which has been produced by a divine process.

In the 13th and 34th chapter of Exodus and in the 18th chapter of Numbers we can see what of animal life God claimed for Himself.

The Writer. The writer is the Holy Spirit—Spirit of the Living God. As the Son came to execute the Father's redemptive design by furnishing the means of salvation, so it is the office of the Holy Spirit to apply and make effectual in human experience the benefit of the Son's work.

The Writing. The Holy Spirit writes in the heart not a creed, but Christ-qualities. The Scriptures give us the delineation of the new man in Christ Jesus. Gal. 5:22, 23; Eph. 5:9; 2 Pet. 1:5-7; John 13:35; 1 John 1:5; 2:29; 1:6.

The Reader. The epistle is written to be read. Matt. 5:16. What the world needs today is epistles of Christ written in large letters, so plain so that he who runs may read; so manifest that the defective-visioned cannot but see. Epistles of Christ, written not with ink . . . known and read of all men.

Unrecognized

By Edwin W. Caswell, D.D.

But when they saw Him walking upon the sea, they supposed it had been a spirit.—Mark 6:49.

How many times Jesus at first sight was unrecognized, both before and after His resurrec-

tion! It is not strange that Mary at the tomb thought Him to be the gardener when she was looking for the dead, not for the living Lord.

Seeing a man upon the shore when the disciples were fishing, no one but John knew it was Jesus till he exclaimed, "It is the Lord!" The eyes were holden of the two on the way to Emmaus so they knew Him not till He revealed Himself at the supper. Does not Christ often comfort us in our troubles when we do not realize fully at the time that it was His spiritual presence pervading the soul? We may have thought it was a ministering angel, a departed saint communing with us, but, no, it was Christ Himself, whispering, "It is I, be not afraid!" When crushing trials press you down, recognizing Jesus, you sing, "He lifted me!" He is there in the midst, always with you, going before you, being your rearward, encircling all your years with His loving protection. Think how many times your heart has burned with the fires of His love when you knew Him not for the moment, but afterward cried, "My Lord and my God!"

When we are full of faith in His invisible Presence, walking consciously with Him as our Friend and Companion, we are liable to interpret the faintest whispers of His voice when He says, "Be still and know that I am God."

How many of earthly friendships are subject to change, but He is always the same unmis-
takeable Christ, Whose forgiving love, protecting power makes us more than conquerors over all our foes.

Shakespeare says, "Cowards die many times before their death; the valiant taste of death but once." But such are cheered forever when He speaks to the soul's troubled sea, "Peace, be still!"

The Body of Christ

By the late William H. Bates, D.D.

1 Corinthians 12:12, 13

Ancient prophets clearly predicted that the Messianic dispensation should be attended by a remarkable effusion of the Holy Spirit (Joel 2:28). Our Lord, before His crucifixion, promised to send the Comforter, and after His resurrection, promised to send the Comforter (Mark 16:17, 18). And immediately before His ascension He reassured His disciples (Acts 1:5).

On the day of Pentecost these prophecies were literally fulfilled (Acts 2). But, also, imposters came on the scene. In vs. 1-3 is laid

down the criterion by which the Corinthians might decide whether service was pretentious or real.

Vs. 4-7 show the different manifestations of the Holy Ghost dwelling in His people.

Vs. 8-10 these gifts are arranged under three heads: The word of wisdom and the word of knowledge. Faith, the gift of healing, prophesying, and the discerning of spirits. The gift of tongues and the interpretation of tongues.

In vs. 11 He declares these gifts to be not only all fruits of the Spirit but that they are distributed according to His sovereign will.

Beginning with the 12 v. a striking analogy between the church and the human body is shown.

The Church is the body of Christ. Eph. 1:20-28; 4:4, 16; Col. 1:17, 18; Acts 15:14.

The second point the text affords is that of the oneness of the body.

A third point: to be a member of Christ's body is to be a member of His church. Yet being a member of the church does not determine your salvation.

The fourth point the text teaches is the method of becoming a member of the body of Christ, viz. by Spiritual regeneration. v. 13.

Since the church is Christ's body and He is the head, it is the province of the body and every member thereof to be obedient to the will of the head.

Membership in the body is not solely for the member's sake, but for the body's sake (Rom. 12:5).

The Revealing Spirit

By Edwin W. Caswell, D.D.

Thomas saith unto Him, "Lord, we know not whither Thou goest; how can we know the way?"—John 14:5.

The disciples could not understand Jesus' words about His death till after His resurrection and ascension. The Holy Spirit glorified Jesus by showing the meaning of many things. The disciples could not see how Jesus was born to die in His youth, while others are born to live. How could He restore the kingdom to Israel if He, as a young man, was to be crucified? They could not realize how victory would come climbing Calvary's summit. They were bewildered, amazed, troubled. His explanation, saying, "I am the Way, the Truth and the Life" shed but little light on their pathway, while they whispered to each other, "We cannot tell what He saith."

No person had ever spoken before like

Jesus, and no one ever has since. His disciples followed Him blindly to the Cross, to Easter Morning, to His ascension, and only saw the way and the life when the Holy Spirit fell upon them at Pentecost. Then Christ became to them the author, the power, the truth and salvation to all who believed.

A rich friend once said to Mark Guy Pearse, "I tried to give a pair of warm blankets to a poor widow living in a hut, but, she, being totally deaf, thought I was trying to sell them to her. She frowned, shook her head, bid me begone and shut the door on me. I then unwrapped the bundle, unfolded the blankets, rushed into the room again and threw them over her shoulders, bursting into a hearty laugh. Then the meaning of it all flashed upon her. 'For me?' she exclaimed. I nodded and smiled. 'A gift?' I nodded again. Then she stroked the soft blankets with her hand, thanked the giver with her heart, while tears of joy ran down her wrinkled cheeks." It was thus that the disciples could not understand about the mansions, Christ's going away and coming again that they might be with Him always. But when the Holy Spirit came upon them, they saw His true glory.

Many in our day are so blind and deaf they do not know what Christ means when He says, "I will give you rest. Take it and wrap my rest about you, feel its warmth of love, its peace and pleasure; take it as a gift from me, the great Giver."

Growing Old Aright

By the late William H. Bates, D.D.

'Though our outward man perish (is decaying), yet the (our) inward man is renewed day by day.—2 Cor.4:16.

SAYS a Scotch essayist: "To grow old wisely and genially is one of the most difficult tasks to which a human being can ever set himself."

The way in which the events of a life are met has all to do with the pleasure and profit of a life.

1. *Consent to grow old.* Some people struggle against advancing years. No man can succeed warring against the inevitable.

2. *We should regard our true life as belonging to the spirit rather than to the body.* The body is temporary. The spirit is immortal. Our true life is not in the decaying body, but in the immortal spirit. The comforts and the gratification of the desires of the body should not be

be aim and end of life. He who elects to live in the pleasures of the body, elects, by the very necessities of the case, though unwillingly, to live in its pains.

3. *Act upon right principles.* All throughout the universe there is the law of gravitation to which the elements yield obedience. So it is in the moral and spiritual realm. Right principles must be adopted and acted upon. What principles? Honesty, rectitude, helpfulness, faithfulness, conscientiousness, in a word, *obedience to God.*

Plant happy memories.

Cultivate younger friends.

Learn lasting pleasures.

4. *Have a right purpose in life.* This gives to the other points named their effectiveness. O, the power of a human will controlled and animated by an absorbing purpose! As a rule men accomplish their purpose if they work hard enough and sacrifice enough for it. But when the purpose is accomplished it makes a vast difference in the satisfaction enjoyed if we know it is a right one. One of our greatest statesmen once said: "To serve God and become like Him is the highest possible object of life." 1 Cor. 10:31.

Obtaining Our Desires

By Edwin W. Caswell, D.D.

And he gave them their request, but sent leanness unto their soul.—Psalms 106:15.

Israel lusted after the fleshpots of Egypt, being tired of the manna. When the human will longs to do wrong, the evil has been committed. Sinful courses lie in the will; our Father will not violate the will by compulsion. He often gives outward sanction when He knows a person is lustng after the sinful way. Sin is in the lust of the eye, the heart, the will.

When Balaam knew God's will to be against His desires, he had the audacity to seek the Divine consent to curse Israel that he might obtain his prize of wealth and power. He wished to be in outward conformity with goodness when his soul was given over to the devil.

When a man is determined upon evil courses, the spirit of God lets him go where his heart and will desire to be. It is like the final "Depart, ye cursed" at the judgment day, only uttered a little earlier. God's spirit will not always strive with men; grieved after long waiting and pleading, He takes his everlasting flight.

Human freedom is the law of the universe. God's children can do right or wrong; He will not break down the citadel of the will. We must do right from choice. Sin lies in the desire. Chaining a man will not change him; if the sinner lacks only opportunity, he is guilty. If we lust after evil rewards in this world, we may get them at the expense of eternal riches. In the surrender of the will to God, the whole man is born anew into the spiritual kingdom of the Father. Then he will not desire to go against the will of God. He will always ask the Divine Presence to go with him everywhere, for where Jesus goes is earthly happiness, goodness and purity, and everlasting joy at His right hand.

* * *

The battle of the ages has come, and the center of it is in the Cross of Christ. It is no longer, "What think ye of Christ? Is He the Son of God or not?" but "What think ye of the blood?" To deprecate the blood, to repudiate the blood, to discount the blood, to count it just common blood, like any reformer's blood spilled by a rabble—this is the battle of the powers of darkness against truth today. Christian Science and kindred errors dress up the ethical teachings of Christ in beautiful clothes, and present them to us as Bible salvation. But there is no atoning blood in all their tenets, and therefore no Christ. When you get a desperate case of need—want to save one low down in degradation and sin, only the blood of Christ can make an impression of miracle-working.—*St. Louis Christian Advocate.*

* * *

"Foreign missions, from having been an agency of spiritual regeneration, are fast becoming merely a church-supported philanthropy. As a philanthropy," he asserted, as he is quoted in *The Herald*, "it is doomed not only to failure, but to extinction. The emptying treasures of many mission boards is tragic testimony to the fact that men and women who might be enlisted in a world enterprise that was dynamically religious will simply not give their money to one that seems to them to constitute chiefly an ecclesiastical rival of State and privately supported charities. In my opinion the dying missionary zeal of the church will not be revived without a revolution as fundamental as that which led the churches, in the first place, to dare to proclaim their gospel to the ends of the earth."—*Dr. Stanley Hugh.*

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Fame

*Riches, the Futility of
Peace, the World cannot Give*

Eecl. 1:2; Mark 8:36; Prov. 21:27; Ps. 62:10

I HAVE never seen a more vivid depiction of the utter futility and ultimate emptiness of worldly pomp and power than in a celebrated painting given by Pierre Fritel to the art-loving world a little more than a quarter of a century ago. The picture hangs in one of the European Galleries and bears the title, "Les Conquérants."

The scene is laid in the Valley of the Shadow of Death, and through the eternal shades there passes, grim and gruesome, a procession of earth's one-time most far-famed Conquerors and Kings. The remorseful spectre of Napoleon is easily distinguishable in the deepening gloom, and after him we single out the forms of Charlemange, of Hannibal, of Alexander and others of like renown, including Julius Caesar who appears at the head of the sad and solemn line. The royal chariots are there and all the glittering habiliments of earthly days, the golden chords, the glittering sword, and all the insignia of rank.

But no flush of victory adorns the face, no sense of triumph shines in the eye, no air of authority marks their bearing, but with sunken cheek and lifeless eye the sad procession moves on through the appalling gloom between two rows of ghastly corpses lying naked on either side, close abreast with feet but slightly removed from the passing mighty ones of other days.

What a solemn commentary on the words of the poet Gray, in his Elegy Written in a Country Churchyard:

The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike th' inevitable hour:—

The paths of glory lead but to the grave.

What shall it profit a man if he shall gain the whole world and lose his own soul? And yet with God and His Christ all forgotten, while honor calls and virtue beckons, men will set their hearts on fame and wealth and earthly joys, and for these things they will strive and give battle; they will stifle conviction and trifle

with conscience; they will put their foot upon the truth trying to rise up within them and throttle the voice of their better-self that is struggling for the mastery. But oh, the folly and the pity of it all!

Christian Heroism

*Persecution
Duty, the Call of*

**Acts 20:22-24; Prov. 30:5; 2 Cor. 11:26;
2 Sam. 23:20**

THE bravest man after all is the man who obeys his conscience, and in conscience all true courage really finds its root. We fear men so much because we fear God so little, but when the fear of God is in the soul it is useless to bid a man stay when he feels that duty calls, but because of that fear he will suffer the tortures of a demon rather than be untrue to the divine urge within his soul. Of such stuff comes the heroism that angels must admire and which they cannot surpass.

And so we read of Martin Luther that when he was urged to stay away from the Diet of Worms, where he was to be tried for heresy, because he was told, "they will burn your body to ashes, as they did that of Huss," he replied, "Although they should make a fire that should reach from Worms to Wittenberg, and that should flame up to heaven, in the Lord's name I would pass through it, and appear before them." And when warned again he said to the messenger, "Go, tell your master that though there should be as many devils at Worms as there are tiles on its roofs, I would enter it." And again when warned of his mortal enemy, Duke George, he calmly said, "If I had business at Leipzig, I would ride into Leipzig though it rained Duke Georges for nine days running."

This too was the spirit of Paul when he went to Jerusalem not knowing what should befall him there save that the Holy Spirit witnessed that bonds and afflictions awaited him, but he said, "None of these things move me, neither count I my life dear unto myself, so that I might finish the ministry which I have received from the Lord Jesus to testify the Gospel of the grace of God." That is heroism that has in it, as Colton says, "the magnanimity of

a God," and what a lifting up to the skies of the religious life of this world there would be if all who are called by His name were possessed of it!

Michael's Triumph Over Satan

Devil, Resisting the Warfare, the Christian

Eph. 6:11; Matt. 6:13; 1 Cor. 9:27; 1 Pet. 5:8

IT HAS well been said of the Christian life that it is no kid-glove proposition. Satan is a foe so formidable that the Holy Spirit saw the necessity of exhorting us to put on the whole armour of God if we do not expect to go down before him. And if victory comes to us it will only be with sword streaming with blood, with battered helmet and dented shield and many a scar. Because this is experimentally so those of us who have read Hawthorne's Transfiguration will appreciate the criticism he has passed upon the famous painting by Guido Reni of the Archangel Michael Triumphing over the Evil One which painting hangs in the historic Church of the Capuchins at Rome.

Hawthorne feels that Michael has come out of the contest all too easy. Satan, pictured as a huge dragon-like serpent, his features distorted with pain and livid with rage, is writhing on the ground with his head beneath the archangel's foot. But for the victor the fight has been all too bloodless. His face, though shining with a sense of triumph, is far too composed, Hawthorne thinks, for such a scene; his armour bears no mark of the enemy's weapon, his drawn sword flashes in the sunlight as though it had never done service, while his foot rests all too gently on the head of his prostrate foe.

But no Christian ever thus overcame the great Adversary of the soul. He does not always come out of the struggle, as does the archangel of our picture, unscathed and unscarred. It is a death-struggle into which he goes and if he does not go down in defeat it will be because he will be found fighting as if his very life were at stake.

Christianity Not on Trial

*Spiritual Discernment
Obscured Vision*

Mark 8:18; Heb. 5:14; 1 Cor. 2:14; Eph. 4:13

A LAS, how often we come upon those who say they can see nothing in the Christian's Bible nor in the Christian religion. But neither the Bible nor the Christian religion is on trial today before such individuals after two millenniums of triumphant history, during which the

swelling chorus of numberless souls has lent testimony to the power of the Gospel as found in the one and the satisfying worth of Christian experience as lived in the other. If one can see nothing in these things, there is a reason, of course.

When a man stood before one of Turner's unrivalled paintings and said, "I can see nothing in it," the great artist replied, "Don't you wish you could?" Yes, there's a reason. A tourist upon his return home was asked what he thought of Notre Dame, and the Sistine Madonna, and some other of the world's remarkable productions. He said he didn't see them, and went on to say that while his wife did the cathedrals and his daughter did the art galleries he did the cafes. It's all a matter of taste. There are some things that must be spiritually discerned and appreciated, and if eyes are blind, and heart is dull, and the soul desensitized by the lusts of the flesh and the incitements of sin no wonder it is difficult to appreciate the higher things of God.

There went one day into the famous Tribuna of the Uffizi Gallery of Art at Florence a tourist armed with his guide-book that gave him at least an air of discernment. He went up to the Curator and said,

"Are these your masterpieces?"

"They are, Sir," said the Curator.

"Well, I certainly do not see much in them myself," said the tourist.

"Sir," replied the Curator, "these pictures are not on trial; it is the visitors who are on trial."

May God help us to realize that it is possible to be physically matured and yet to be dwarfs in the spiritual realm, to have eyes and yet not be able to see.

The Vale of Tears

*Second Coming of Christ, the
Kingdom, the Coming*

Lu. 19:12; Lu. 1:32,33; Matt. 24:30; Dan. 7:14

SOME of the greatest productions of brush and palette have come to us out of the Valley of the Shadow, just when the artist was at the place where two worlds meet. It was in those hours that the great religious painter Corregio called for his materials and gave us his masterpiece, "The Angels." It was likewise when the last grains were running through the hour-glass of life that Dore painted for us his magnificent "Vale of Tears."

When you go to London if you will visit the Royal Academy and stand before this picture it will hold you, enrapt in worshipful wonder, as few other pictures ever can. There is a deep

valley in which the world is gathered. Its life is represented by the king and the conqueror, by the humble and the poor, and the suffering as well. A beautiful light rarer than sun has ever known floods the valley with a glory as from the throne of God. In very truth the light is celestial, for at the head of the valley stands the Christ and all the light of the picture shines from Him. The world is at His feet, and we have in this painting a picture of the world's redemption. Kings take off their crowns before Him, and to Him, the Prince of Peace, the conquerors of the earth hand their swords. The dying mother holds out her child to Him, and even as He says, "Suffer the little ones to come," He gives the mother the healing touch of His hand, while the lepers are cleansed and the lame are made to walk and run.

Thank God, that time is coming! Have we not in a measure seen it unfolding itself in the march of the nineteen centuries gone? But one day in fuller measure, with a sovereignty all complete His kingdom indeed shall come. The Nobleman "has gone into a far country to receive for Himself a kingdom and to return." Every knee shall bow and every tongue shall confess. And until then it is ours to so live and so serve and so fight for the world's Ruler and Redeemer until we shall come at last with Hallelujahs on our lips and lay as the glad offering of the ages a lost world transformed by the glory of sacrifice at the feet of Him Whose right alone it is to rule, and Who shall reign in righteousness forever and forever.

Overcoming the World

*Unfaithfulness
Backsliding*

2 Tim. 4:10; 1 Jn. 5:4; Jn. 16:33; Rev. 2:4

OVER a certain place in the Grand Palace in Venice there hangs a black curtain which, as any visitor will note, attracts more attention than any of the magnificent portraits that adorn the walls of this celebrated Hall of the Merchant Kings. This curious curtain hangs over an empty space from which once smiled the sallow face of Marino Falieri, one of the long line of the Doges who ruled the Republic of Venice from the seventh to the eighteenth century. He had been found guilty of treason against the State and from the now unsightly panel his likeness was removed that his memory might be blotted out, and there hangs there now only this sombre veil of black to remind the world of his treason and his treachery.

This story always makes me think of a certain one among the portraits given us of the

characters in the New Testament. It is Demas, the one-time honored companion of the great Apostle Paul. Of him Paul had to say, and how sadly he must have said it, when writing to Timothy, "Demas hath forsaken me, having loved this present world." What a comment is that to make of a one-time follower of Jesus Christ! The words sound like a muffled drum beating the sad funeral march of despair through the darkened chambers of a lost soul. "Having loved this present world," Demas hath gone away!

What an enemy this world is with its lust of the flesh, its lust of the eye and the pride of life; with its riches, its honors and its pleasures. But thank God, it is written, "There is one in us who is greater than he who is in the world," and while the power of the Evil one is too much for us, single-handed and alone it is possible to overcome and to do all things through Christ, this armour-clad Champion of the humblest child of the Kingdom of God.

Ulysses Sowing Salt

Duty, Shirking One's

Matt. 25:42-45; Luke 14:18; Jud. 5:23; Jer. 1:6

PARIS was the son of Priam, the King of Troy. He had stolen the affections of Helen, the wife of Menelaus, and carried her off to Troy. Whereupon Menelaus called upon his brother chieftains of Greece to avenge him of his wrong and assist him in the recovery of his wife. Thus came about the famous Trojan War. The chieftains all responded nobly except Ulysses. He had just married the beautiful Penelope and was very happy with his wife and child and much preferred, for his own convenience and self-indulgence, to be left out of the troublesome affair. Ulysses did not, therefore, respond to the call, and Palamedes was sent to Ithaca to urge him. Ulysses, unwilling to go, feigned insanity. He yoked together an ox and an ass, and began plowing the sand and sowing salt.

Why are we always excusing ourselves when we hear the call of God? The unconverted have oxen to prove, land to cultivate, wives to entertain and other insane excuses; but why should not we, who are called Christians, be always quick to do the will of God? But instead, too often like Ulysses, we find it convenient to be otherwise engaged, and oftentimes in works as insane as his, if only we have some pretext to plead in excuse for not answering God's plain call to duty.

Unselfishness*Self Sacrifice***2 Sam. 23:17; Matt. 16:24; Phil. 2:5-8; Rom. 12:10**

OF ALL the wonderful poetry Tennyson ever wrote the noblest, the finest strain is this, Love took up the harp of life,
And smote on all the chords with might;
Smote the chord of self, that trembling,
Passed in music out of sight.

They tell us a beautiful story of Turner, one of the world's master painters. It was at an exhibition in 1826. Turner's picture of Cologne far outshone anything else in the great hall, but on the morning of the opening of the exhibition when a friend of the great artist led a group of expectant critics up to look upon it in all its glorious wonder, he was amazed to find that somebody had tampered with the canvass. The golden skies that had given it much of its splendor had been covered with a dull, dead color and the picture seemingly ruined. He ran in consternation to his friend and said, "Turner, what in the world has happened to your picture!" and the story is this:

The painting had been hung between two portraits by Sir Thomas Lawrence but with an injurious effect upon them by reason of the exceeding brightness of the sky as painted by Turner on his canvass. Lawrence quite naturally complained, but for some reason it was impossible to make any change in position, although the rules of the Academy gave to the artists the privilege of making any finishing touches on their pictures before the exhibition opened. In reply to the excited question by his friend, Turner whispered, "Oh, poor Lawrence was so unhappy. It's only lampblack. It'll all wash off after the exhibition."

The great artist had actually ruined his picture for the time of the exhibition by passing a wash of lampblack over the splendor of the whole sky and thus made his competitor's painting to stand out in advantageous contrast with his own. "There is," said George Sands, "but one sole virtue in all the world, the eternal sacrifice of self," and the really great souls of the world are the unselfish ones.

Retzsch's Face of Christ*Christlike Life, the Power of
Sanctification***Matt. 5:16; 2 Cor. 3:18; Acts 3:4,12; Matt. 18:6**

I HEARD a story once, the details of which I cannot recall, but it was about a statue of Jesus sculptured by a German artist whose name was Retzsch. It was the face of the Redeemer

the sculptor was concerned about. For many years it had been his thought by day and his dream by night to chisel out of marble a face that in itself would reveal the identity of his subject to the world that looked upon it. He first sought to mould that face in clay, and if he could succeed in this he would then put it in the white marble of Carara imperishable forever. And when the model was ready, without cross or crown of thorns or any of the usual emblematic marks to reveal its identity, he showed it to a little child and asked the child who it was. The child replied, "It is the man who said, 'Suffer little children to come unto me.'"

A smile of inexpressible satisfaction played over the artist's features. His dream was realized and carefully he wrought it into marble. To do a thing like that is indeed a triumph of art, but something like that God expects to be wrought out in your life and mine through the work of the Holy Spirit. And just that, this Divine Worker, this Artist of the soul, can do for you and me if our lives are but yielded wholly to Him. It is possible by His wonderful power, by His grace every hour to so reproduce in a human life the beauty and the holiness of Christ that men beholding us and taking knowledge of us will recognize in us the image of our Master.

It is said that the navy lads on board a certain ship going into battle used to slip around just to touch a certain man, one Stevens by name, because he was so like Christ in his life that the men felt and knew that he was in touch with God and things eternal. "But we all with unveiled face beholding as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as by the Spirit of the Lord." Thank God a thing like this is possible today in your life and mine!

Laocoön and the Serpents*Concern for Loved Ones***Deut. 4:9; Sol. 8:1-2; Ps. 142:4; Gen. 44:30,34**

THE Greeks in the siege of Troy, after repeated efforts to force an entrance into the city, built a huge wooden horse, which they filled with soldiers, and then left before the gates of the city as a pretended propitiatory offering to Minera. The Trojans came out of the city and gathered about the strange thing, which was certainly a great object of curiosity, and wondered what to do with it. Among them stood Laocoön, the priest of Neptune, with his two sons. Suddenly there appeared,

advancing over the sea, two immense serpents. They reached the beach, and with frightful hideous mien made their way directly to the spot where stood Laocoön and his children. They began at once to attack the children, and when Laocoön saw his two sons encircled and wound about with the mighty coils of the hissing monsters from the deep, he sprang to their rescue, and in attempting to save his children, he too, lost his life, for he was soon involved with them in the serpents' coils, and all his efforts were overpowered, and the three of them were strangled and crushed in the poisonous folds.

What will parents not do to save the lives of their children? But alas! that they should be so indifferent to their spiritual danger, and see them facing death without an effort to save their souls. A father will not see his son in danger without giving his life to save him, and yet is it not true, as Courtland Meyers has said, that "this same father will see his child standing on the very edge of the precipice, hanging in the balance above the world of the lost, and will not hasten to the rescue."

Fenris and the Chain

Habit, the Power of

Prov. 5.22; 2 Tim. 2.26; James 1.15; Jer. 13.23

ONE of the wierdest pieces of ancient superstition comes to us out of the mythology of the Northmen. There was an evil diety, Loki by name, who was given to all sorts of mischief and fraud. One of his children was Fenris the wolf, who was the source of much annoyance to the gods. The gods determined to chain him, but he broke every fetter, no matter how strong it was, as if it had been a thread of silk. The gods in their despair took counsel with the mountain spirits, who made for them a wonderful chain, which was called Gleipnir. The chain was strange indeed. It was composed of six things, the spittle of birds, the breath of fishes, the nerves of a bear, the beard of a woman, the roots of stones, and the noise made by the foot-fall of a cat. The chain was soft and smooth and light, and did not seem to have powers enough to hold anyone who had a determination to break from it. Fenris expected some enchantment about it, but upon promise from the gods to release him if it should prove too strong for him to break, he allowed himself to be bound with the apparently harmless thing. But when once he was bound, he found to his dismay that the chain was too strong for him. Neither would the gods help him in his distress.

Just so do men fall; just so are men de-

ceived; just so does this indulgence or that seem harmless, and even innocent, and men yield themselves to it. But there is a hidden strength in many of the things that lure men on to sin, and men have little dreamed that some day they will be bound fast forever. "The gods are just, and of our pleasant vices make instruments to plague us."

Tithonus and His Foolish Wish

*Idleness
Ease in Zion
Self-Indulgence*

1 Tim. 5.6; Prov. 19.15; Phil. 2.12; Amos 6.1

HOW foolish it is to measure life by the number of its years. In Tennyson's Tithonus we hear the sad lament of the white-haired shadow of one who foolishly chose never to die. Aurora, the goddess of the dawn, had fallen in love with Tithonus, son of the king of Troy. She promised to grant him whatever boon he desired, whereupon Tithonus said, "My wish is that I might live always so that I may look upon the color of your beautiful wings every morning forever." Aurora prevailed upon Jupiter to grant the request but forgot to have youth joined in the gift, so that while Aurora remained always as young as ever, Tithonus grew old, and bald, and toothless with his body full of aches and pains. At one hundred the beauty of Aurora's wings began to lose their charm for him; at two hundred he cared for her no longer, and at three hundred he begged permission to die. But as Tennyson puts it, "The gods themselves cannot recall their gifts." And so it came about that the old man began to shrink and shrivel until Aurora, caring no longer for him, turned him into a cricket. Tithonus had thought of nothing but getting up each morning to see the sun rise. Just to do this he seemed to think was to make life worth while forever. He forgot that we live in deeds, not in figures on the dial. But there are those for whom life's chief value consists in the opportunity it affords to feed upon the beauty of luxury and indulgence the world can give. Others live only for the world's wealth or its applause. But what an empty thing this makes of life! Aye, what a tragedy! Some men live more in a day than others do in a year; more in a year than others do in a lifetime. We are not here to play. As some one has put it, "The world is dying for a little bit of love," for the sound of your voice and mine, and the touch of our hand in a bit of sacrificial ministry to heal its bleeding wounds. And God forgive us if we have sought merely to live and not to serve.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Mitchell, South Dakota

Personal Vision

Acts 26:1-23

SOME are blind. Without vision they walk amid the beauties of the earth, while others see clearly and rejoice. Some are only color blind, unable to distinguish colors. Some have artistic eyes, while others see nothing but what has a money value. Some are mentally blind, morons or imbeciles. Some are morally blind, not knowing right from wrong. The most tragic blindness is the spiritual, when men see only the material things, and are blind to the immortal soul and spiritual things. "Where there is no vision, the people perish."

"What is your life?" Is it drag or a stimulant? Is it a dread or a challenge? Is it drudgery or inspiration? This depends upon your vision. What do you see in life? Is it the round of a treadmill or the wheel of an auto, getting somewhere at every turn? The superintendent of a paper mill said, "We make paper for wages; but our great objective is character-making men." While making a living we may be making a life. This is a heavenly vision.

Paul said, "I was not disobedient to the heavenly vision." Now for the first time Paul saw Jesus to be the Christ, the Messiah, the Son of God. He had been living under the delusion that Jesus was an imposter; but his eyes were opened, and he saw Him to be the Lord. That vision changed the whole tenor of his life, from darkness to light. So today the vision of Jesus as the Christ brings the light of God into the dark soul. Life becomes a new experience, with a new hope, and a new vision.

All people are capable of having this vision. God made man in His image, breathed something of His own life into the body; so that he became a living soul, with a spiritual nature that can see spiritual things. God has done more than this. He has given His Holy Spirit to mankind, the great gift of Pentecost; and by this Spirit's help man can see Jesus to be the Christ.

Life is disappointing unless man has this vision. The soul is made for God and for spiritual things; and nothing but spiritual things can satisfy. "My soul thirsteth for God, for the living God." "As the heart pants after the water brooks; so pants my soul after Thee." "If any man thirst, let him come unto me and drink." (John 7:37).

"And Elisha prayed, Jehovah, I pray Thee, open his eyes that he may see" (2 Kings 6:17). "The mountain was full of horses and chariots of fire round about Elisha." This is the vision we all should have, if we are to meet all of life's troubles in the right spirit, and triumph gloriously. This is the vision the church should have continually. That vision has sustained it during the Christian centuries; and the vision is now much clearer for victory.

Pentecost is still with us, at the flood gates of God's grace. Faith can see these gates unlimited in

size, and swinging open in proportion to our earnest response to the Holy Spirit. "Come Holy Spirit, Heavenly Dove."

Personally Empowered

Acts 1:1-11

PETER was pitifully weak before Pentecost. At the trial of Jesus he faltered before the face and question of a waiting maid, and he denied his Master at a crucial moment. After Pentecost he justified the giving of his new name, Peter. He was a rock immovable. He was empowered by the Holy Spirit.

"Ye shall receive power after that the Holy Spirit is come upon you." No human power could win in the Christian campaign. The religion of Jesus was pitted against all the power of the world and the domination of evil in the heart of man. The Leader had been condemned and crucified as a criminal. His followers had been scattered, and discredited before the world at the very heart of the Jewish Church, in Jerusalem. The only hope was the promise of Christ, "Lo, I am with you always."

"Without me ye can do nothing" (John 15:5). The power of the Spirit of God comes into our soul when we receive Christ fully into our heart and life. "If ye shall ask anything in my name, I will do it." God does it.

The personal touch is the secret of power. The Power House and the wiring may be excellent; but the individual house receives nothing from it all without the fuse of connection. So the individual soul must reach out the hand in faith and grasp the hand of the almighty power, by a definite, decided touch of faith and expectation. Faith as a mustard seed is sufficient for experiment, for experience. Then the strong faith comes with the experience of the power. "Ye shall receive power."

This power enables us to throw off our shackles, of bad habits and of sins. God's power makes it easy, if we let the power take possession of our will and energy. It is man's awful prerogative, that he can shut off this power, by removing the fuse. It gives us the ability to do great things, greater than Jesus did when in the flesh. We can pass on the power to others, if they trust us, as we trust Christ. This is the hope of the work of the Church. However humble we may be in ourselves, if thus empowered we can work with the power of God, and transmit the power to others.

"Ye shall be my witnesses." To bear true witness we must be empowered. Jesus told His disciples to wait until endued with this power; and then they could go forth with credit and with success, unto the uttermost parts of the earth. Christ is our Middle Man, our Mediator, between God and us. He says to us, "Go." He says, "I am with you always." "Ye shall receive power after that my Spirit is come upon you."

Millions today are personally empowered by the Spirit of God. The influence of the Church of Christ is increasing as never before. It is shaping our laws and even giving a Christian tone to our Congress. It has won for America the Eighteenth Amendment, as well as the other amendments. It is creating a public sentiment that will enforce these laws. It has made great progress towards universal peace. Over a hundred years ago it burst open the closed doors of the nations; and all nations awaked to their privileges and are trying to learn the ways of Christ. Christ is already "the desire of all nations."

Personal Call

Acts 6:1-8

CSTEPHEN knew that he was called of God. That kept him true in the face of opposition and injustice and death. Different people are called in different ways. Some hear the "still, small voice," calling them so distinctly that they know it is the voice of God. Others are led by calm thought and the shaping of their outward life. Some are called like Stephen, some like Paul.

Some can remember the very day when they heard the call of Christ to follow Him, and they obeyed. Others have had no such distinct and vivid experience. The exact time and the exact manner of the call does not signify. "If any man have not the spirit of Christ, he is none of his." We know we are the children of God by the spirit He has given us; and we are to judge ourselves, not by any former experience, but by what we are today.

"By this shall all men know that ye are my disciples, if ye have love one for another." By this same sign we can judge ourselves. If we have a kindly feeling towards others, as human beings, not as special friends, then we have the spirit of Jesus, Who said that we should love even our enemies. If we desire to help the needy, then we have the spirit of Jesus, Who went about doing good. If we love Christ, as the impersonation of all that is good and lovely, then we have His spirit, Who so loved us that He gave Himself for us, the just for the unjust.

Stephen was "a man full of faith." Faith is a proof that we have had the call of God and have answered that call. "For by grace ye have been saved through faith, and that not of yourselves; it is the gift of God" (Eph. 2:8). Knowing that God has called us, we also know that He will perfect the good work which He has begun in us. The consciousness of the call and the faith of the soul go hand in hand. They grow strong together.

"Full of the Holy Spirit." The surest proof of a personal call by God is the endowment of His Spirit. The proof that the Gentiles were also called was the gift of the Spirit to them. "No one could say anything against it." Stephen was filled of the Spirit when he was ordained; but he afterwards became incandescent with the glory of the risen Christ. "And all that sat in the Council fastened their eyes upon him, and saw his face as it had been the face of an angel" (Acts 6:15).

"Stephen, full of grace and power, wrought great wonders and signs among the people." Confident of his call, conscious of the indwelling presence, Stephen was taken possession of by his Gospel message. He

spoke as the Holy Spirit gave him utterance, and allowed the Spirit to work by him to win others; His power was with grace, like sunshine.

Stephen failed to convert the Sanhedrin. Some say, if only we all did what is right, all would be converted. Jesus Himself did not convert all to His way of thinking. Stephen, though filled with the Holy Spirit and power, did not win all to the way of Jesus Christ. We need not be discouraged if we fail to convert everybody. Our only concern is to do our best, trusting in the Lord Jesus Christ for strength. "Well done, good and faithful servant."

Perseverance

Acts 9:19-31

PAUL met with many rebuffs; but he persevered. "He proclaimed Jesus as the Son of God in the synagogues"; but "the Jews took counsel together to kill him." After three years in Arabia he came back to Jerusalem, and preached Christ, "and he disputed with the Grecian Jews, but they were seeking to kill him." He went to Cesarea, and to Tarsus. In a score of places he preached Jesus Christ; and in almost every place some tried to kill him. "Of the Jews five times I received forty stripes save one" (2 Cor. 11:23-27). Paul never turned back, never lost his faith.

"The perseverance of the saints" is a part of our belief. The saints will never give up living for Christ, and never cease to work for His Cause. Millions have more to discourage them than Paul had, with much less to encourage them. Yet they keep their faith, and persist in their good works. "Though he fall, he will not be utterly cast down." To fail does not mean to stop. "Noble souls through dust and heat, rise from disaster and defeat the stronger."

Our plans may fail, but God's plans are far better. Paul planned to go into Bithynia; but God planned for him to take the Gospel to Europe. Robert Speer planned to go into the Foreign Field; but God kept him in the office in New York City. Rev. A. F. Johnson planned to go to Africa; but God planned for him to be a missionary among the Sioux in South Dakota. "Lead kindly light amid the encircling gloom, lead thou me on." We give up our plans, but keep going.

Paul planned to preach Christ to the Jews; but he became the "Apostle of the Gentiles." "It was necessary that the word of God should first be spoken unto you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (Acts 13:46). The open door is the way of perseverance. "I have set before you an open door, which no man can shut" (Rev. 3:8).

"He that keepeth my works unto the end, to him will I give authority over the nations; and he shall rule them" (Rev. 2:26). To win the prize we must run the race to the end. No matter how we think the Cause is faring, it is ours to do our bit, and do it every day, in every way. We are responsible only for perseverance.

The Holy Spirit of Pentecost, will keep us from falling, keep us from losing heart, keep us from being weary of the work. "I will not leave you desolate. I come to you. Lo, I am with you always, even unto the end."

OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn
Gates Cole, Litt.D.,
Wheaton, Illinois

Author of
Jungle Poison



ND so, Peyton was admitted to Wanda's room. This nurse was notified of the plan, and in her own wise way prepared Wanda for his coming. At his entrance, there was no sign of recognition. Her eyes remained closed, but she sensed his presence. He touched her hands gently with his. Then, her eyes opened for an instant, looked into his, and closed again. Presently, her lips moved. He bent low to hear.

"I rejoice, Peyton. I am going to live. You need me." That was all. He bent down, and touched his lips reverently and tenderly to her brow, and went out. The next day, she was reported better, and the next. And so day by day the reports continued hopeful, as the dread terror paused, then retreated, and Wanda came back from the portals into life. Then, she sent for him.

He sat quietly by her bed-side for half an hour, and asked if he was sure he had revised his faith. But mostly, she was satisfied to feel the touch of his hand on hers.

As she convalesced, she took a great delight in the devotion of Peyton. Her mother had her removed to a sunny, pleasant room in a quiet boarding-house. Wanda was much interested in his plans to spend two years in the environment mapped out. For a while she seemed to agree with his hopes, that they might be married and go together to the new experiences such a life would mean.

XXIII. Jennies' Threat

Why can not man be as just as God? Why not let repented sins be blotted out—and the person tested alone on the new life following the repentant one? How can any man, conscious of the sins in his own soul, raise his hands to cast stones at another? But the world is not that forgiving. Humanity can see no further than the scars of sin, irrespective of how completely those scars have been healed. Penance is implanted deep in the social fabric. The guilty must climb back to respectability along the pathway of penance and remorse

She explained why she had come to Pittsburgh, and asked him to gain news of Otie and Mason. But they had completely disappeared. She was glad to know, however, that Warburton did not realize that the two had gone away together.

These were red-letter days to Peyton. The charming trust of Wanda, her interest in his hopes, their conversation about the better things in life; all gave him a new outlook. Her nearness to death had closed for him all the old doubts and misgivings about her. It was as though the old Wanda had died, and come forth in a resurrected form and a new and ethereal life.

At times, his remorse concerning his doubts of her and his lost evil years, were pathetic.

As the springtime returned in the symphony of singing birds and the garlanded wreaths of flowers, a wistfulness settled upon her. It was the time for his departure. A tinge of her olden attitude came back. Again, she refused to marry him.

"Wait another year, Peyton. I must examine my own life again and persuade myself that I shall not be a menace and a burden to you. Go on to the mountains, and fight out that battle between your theology and real religion. You are not free from your doubts yet. The false teachings of university and seminary, and your blind submission to books of doubtful authority are all more firmly entrenched in your nature than you think. I believe, however, that your change of attitude towards prayer and a religion

of the heart as well as the mind, are favorable concessions; and that you will be open to convictions of truth. But the hard mental struggle is still ahead."

He remonstrated, but she stood firm. Another purpose was forming in the mind of the self-sacrificing girl. She did not appraise him of the new plan. That would have discouraged him. Her love must be thrown with no reservation into his life that it might cheer him to valiantly fight the battle on the field of unbelief. But, at heart, she was going to make her marriage depend upon the result of his struggle, but not in the way one might anticipate. If he came into the attitude she coveted for him, she resolved never to endanger his great work with her unworthy life. But if he failed, and returned to his old attitude, she would marry him, and give up the struggle; for then, what mattered whether her past came up or not, for she was as good as he!

His very presence had worked havoc to her sense of right for the time being. She was willing to relinquish all for his salvation, but if he persisted in his ruinous theology, she could not in her weakness, deny the love of her heart. She would cease the struggle and go down to the depths with him, if she must. What a strange realm is the heart of woman. She will sacrifice to the limit for the betterment of a loved one, but if that be unavailing she will drink the dregs of perdition to go along.

And so, saddened by her decision, but sure that his letters and reports to her of his spiritual progress should be such as to quiet her fears, he set his face resolutely toward his mountain home. He wondered why Mrs. Donald had not again persecuted him with her persistent knowledge. But she was wary. She knew that Doyle suspicioned that she knew something about the assault on Wanda, that the officer was much interested in the girl, and would never desist until he had run the criminal to cover. She knew every movement of Harker, the recovery of Wanda, and that the man she pursued had gone to spend a time in the mountains of North Carolina. There was time enough yet. At present she was more concerned in unfolding from her past, the full-paged identification of her vague impression that she had known Wanda Reese before—not by that name, she knew, but as one masquerading in another. If she ever would be able to dispose of her rival, it must be through another means than assassination.

After the departure of Harker, Wanda, now strong, and her old self again, returned to Warburton. She found that the momentary excitement due to Harker's sermon of defense, and his enforced leave of absence, had already subsided; and that the church under a pastor of ability and Biblical soundness had taken on wonderful growth. In one way, Peyton's work had exerted a strong influence indirectly. The large following he had selfishly built up devoted to his own personality and intellectuality, had not at once abandoned the church as some of the officers feared; but many of them, critically at first, remained to measure the calibre and capacities of the new preacher. Before they were aware, his message true to faith, and redolent with conviction in the inspiration of the Bible, the efficacy of the miracles, and the divinity of Christ had caught a response to truth in their hearts. While a notable number did leave the church, it was found that the best part remained; and were always afterward numbered with the faithful. Despite the claims of the radical element of trouble-makers, the Old Gospel has a wonderful grip upon the most intellectual mind as well as for the wayfaring.

Wanda's return was signalized by a gasp of astonishment on the part of the gossiping element of Warburton. The suspicions of Stella Mason had been aired all too widely, and the disappearance of Mason and Wanda had been made the basis of foul insinuation. It is ever thus, no difference how much a redeemed soul tries to climb back to respectability, there are always those who refuse to forget the olden mistakes and give full credit to the new attitude. Why can not man be at least as just as God? Why not let the repentant sins be blotted out, and one tested alone on the new life following the penitent one? How can any man conscious of the sins in his own soul raise his hand to cast stones at another? But the world is not that way. Humanity can see no further than the scars of sin, irrespective of how completely those scars have been healed. Penance is implanted deep in the social fabric. The guilty must climb back to respectability along the pathway of penance and remorse.

But Wanda had intrenched herself too firmly with her winsome personality in the hearts of the better people of Warburton, to be compelled to remain long under the clouds of revilement and suspicion. She came back into the field of usefulness and honor she had held before. Slanderous tongues ceased their venomous attack; and under the leadership of the new pas-

tor, Wanda's services came into a rank of value they had never had under the destructive withering influences of Peyton Harker.

One thing much surprised the girl. It was that not a soul had connected the departure of Otie Nelson with Guy Mason. The parents of the girl soon gave her us as one of the too-often cases of "missing girls," and the defection of Guy remained an unfathomed mystery. Wanda wisely left it that way, for after all, she reasoned, did she really know that they were together? Might not her surmises be false ones? But down deep in her heart she firmly believed that her suspicions were true, and that the attempt she had made to overtake them and divert the evil, had been an honest effort. That she had so nearly lost her life in that effort, made her none the less sure.

As to the attack that had been made upon her life, she was as much mystified as was Doyle. She had heard her assailant, but had not seen him—or her. No process of deduction would enable her to form a single suspicion. In fact, she had decided that the criminal had made a mistake and attacked her for another. Such things had happened. But Doyle was not sleeping. Sometime, he would apprehend the culprit. Besides, his persistent suspicions of Mrs. Donald, he was right now prying into the past of a man named Dan Wise, who was a workman in the shops at Cumberland, and whom he learned had passed through Pittsburgh that fateful night in flight from the police at Columbus.

Feeling that he had done a good deed after all, and paid off all old scores and obligations by his assistance rendered in the escape of Dan, John Lewis had gone on to Washington, and then to New York, where he met his father, and returned to Warburton. Dearing, surprised at the innocent absence of the boy, lent his help to the father in getting banker Hastings to withdraw his suit. Much to the delight of John, he found himself released from any danger of incarceration in the penitentiary. He had learned his lesson, and under the wise assistance of Mary Austin, and the safe counsels and instruction of the new pastor, he was slowly getting his feet back onto a firm foundation.

Perhaps no person was ever happier than John when he learned of the recovery of Wanda. That she had been seriously injured he learned immediately on his return. He had even gone to Pittsburgh to see her, and appraise her of his guilty secret in the enforced position he had been compelled to assume at the time she

was injured. But Wanda did not suspicion Dan Wise, even though Doyle did. In fact, she had no idea that Doyle had uncovered even the knowledge that there was such a person. John Lewis was one of the most vociferous young people to welcome Wanda home to Warburton when she was able to return.

And Mary, once set straight in her faith by Wanda's wise counsels, and realizing that it was John's only safe path to redemption, set herself to build a character that must reflect the leadership of her Lord. No longer appalled by the threats of the penitentiary, she realized that as soon as he had shown himself worthy of her, he would again ask a question to which she had already indicated a reply. But in his deep gratitude to her, and that great respect which alone must be the basis of real love, he considerably bided his time. And this deep consideration on his part, made more sure the answer he was to receive when the question should be asked.

Little did he suspect the danger that hung over Dan Wise, and the sinister entanglements of evil which would reach out to pull down innocent instruments in the impending ruin. And then, his life of tranquility was shaken by an unexpected event. Jennie Wise had come on to Warburton, was domiciled at the hotel, and had sent him a note commanding him to call.

* * *

Quiet Influence

A group of girls were together one rainy afternoon. One of them opened the door for a moment, and a wave of the smell of wet, green, growing things poured into the room. The girl at the door turned and said to the others, "Do you smell the sweetbrier down by the gate? It is always fragrant, but never so fragrant as in the rain." One of the girls said, impulsively, that this reminded her of her aunt. When asked to explain, she said: "Why, you see, there are ever so many roses that are fragrant—the roses themselves, I mean—but the sweetbrier is the only one whose leaves are fragrant. That is why it makes me think of my aunt, because everything she does, not the large things only, but all the common, every-day things—the leaves, as well as the blossoms—have something beautiful in them. There is something in her spirit, a gentleness, a thoughtfulness, a kindness, a graciousness, that goes out in everything she does, in every word she speaks, in every influence that breathes out from her life."

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M., D.D., Springfield, Ohio

An Appreciative Foreword

HE Wm. B. Erdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich., have issued an important book. It is a new edition of Erasmus Middleton's translation of Martin Luther's *Commentary on Galatians*. The publishers asked us to write a "Foreword" for this new edition, printed from new type, and the following is a copy of what we say.

A good many years ago, when we were still a young minister, we read Luther's *Commentary on Galatians*. Well do we remember the benefit we derived from it. It furnished us material for a good many sermons and inspiration and suggestions for a good many more. But greatest of all was its spiritual effect on our whole life since that first perusal. Here was set forth by the great reformer in his own forceful way the Biblical and rational grounds of *sola gratia*—salvation by grace alone.

Of course, our experience in conversion had proved to us that men are justified by faith and saved by grace alone; but, somehow, Luther's convincing way of putting it made a still deeper impression on our consciousness and showed us still more clearly just why it must be so. Since that time pride and self-righteousness have been banished from our heart, and we have never felt that we could be saved by any merit of our own. Yes, salvation by grace is a most wholesome doctrine and a most precious experience.

For a person who has had this genuinely Christian experience one of his favorite Biblical texts will ever be: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works, lest any man should boast" (Eph. 2:9). If you meet any one who thinks he can be saved by his own merit, or by his own "good life," or by his own "good character," just tell him to read Luther's commentaries, especially this one on Galatians.

You see, it was Luther's own experience, which cured him of all hope of being saved by "the deeds of the law" or by any system

or amount of "work righteousness." He had tried the way of penance and works to the very utmost. All to no purpose. No peace would come to his soul by that route. For no sooner was one good work done than another had to be undertaken. It was only when the Holy Spirit came to him with the word of assurance from God's holy Book, "The just shall live by faith," that he leaped to his feet a delivered man.

It is indeed a pleasure to recommend this new edition of Erasmus Middleton's smooth, fluent and accurate translation of Luther's truly classical work on Galatians. It is a good deal more than a mere commentary. It is also a profound and relevant application of the fundamental principles of the gospel to everyday life and Christian experience. Most sincerely do we hope that this work will have a wide circulation. Besides its positive and constructive presentation of the principles of the "faith once for all delivered," it is corrective of many of the mistakes of the present day. By eliding error from the human heart and by injecting the truth, it will help to revive the spiritual life of the church, and will, by that very token, bring forth the fruitage of *truly* good works and effective Christian activity.

The Erdmans Publishing Company are to be commended for their enterprise in issuing this new edition of Luther's Commentary, and for their wisdom in selecting this specific work for republication. Price, \$3.50.

* * *

"The plagiaristic, antique Modernists are like old clothes men, hawking wornout seconds in coats and battered hats; they peddle ancient, exposed heresies reclothed in fresh laundered rhetoric. It is an ancient and popular fad to deny the Virgin Birth of Christ. A rhetorical Fosdick and his kith and kin are pedestaled as among the noblest and choicest Christians, because they deny their Lord. Peter went out and wept. But these bask in the limelight of fame, popularized by their infidelity to the Christ of God."

"All our knowledge is concentrated within a small sphere floating in a vast clouded universe of mystery. Man may discover the utility of elements. He may synthetize them, combining and building up into various forms and structures. But however much he may analyze, he cannot attain a final analysis. It is hid in God. What is a germ, or an atom, or energy? Who answers? If we are glorified apes, is it any less a mystery how we came this way, than it is that we should be made anew, in the image

and likeness of God?

"Such is the inordinate thirst of the mind for mystery that when the perverse egotist rejects those of divine revelation, he straightway seeks other mysteries more confounding to gratify his fancy. Without the Deity and the Atonement of Christ, without the Apostles' Creed, in its literal interpretation, or the greater Nicene creed, there is no Church of Christ."—*William R. Collins, D.D.*

Reviews of Recent Books

Bible Studies in the Light of Recent Research.
By Augustus William Ahl, A.M., Ph.D. The Christian Alliance Publishing Company, 260 West 44th Street, New York, N. Y., and Harrisburg, Pa. \$2.50.

It is indeed a real pleasure to receive, read and review books of a scholarly character which are loyal to the Word of God and give good reasons for the position taken. Here is a book of signal worth in these times of rationalism and doubt. Indeed, after we had read the first edition, we thought so much of the work that, at the author's request, we wrote the introduction to the revised and enlarged edition, which is the book now before us. It is a Biblical Introduction for higher institutions of learning and thoughtful Bible students, as the sub-title puts it. Dr. Ahl is Professor of Biblical Literature in Susquehanna University (Lutheran), Selinsgrove, Pa. As a teacher in this department, he has had to investigate all the Biblical problems so crucial at the present time. Thus he shows through and through his book that he is familiar with the claims of the parcelling and negative Biblical critics; yet, in spite of these critics, he holds conscientiously to the evangelical view of all the books of the Bible, which he regards as a true, divine revelation. His opening chapters deal with more general but very important problems, such as "Revelation," "Manuscripts," "Translations," "The Canon," "Ancient Records and the Bible," "Historical Sketch of the Old Testament," "Chronology." Then he gives isagogical studies and analyses of all the books of the Bible, beginning with Genesis and ending with Revelation. To our mind, this book ought to replace the liberalistic books used in all schools that include the discipline of Biblical Introduction in their curricula. It is just about the right size for an acceptable textbook. An evangelical book of this order, brought right

up to date, is the kind of a book needed just now for a text.

Premillenianism in America. By William H. Rutgers, Th.D. Oosterbaan & Le Cointre, Goes, Holland. American agents: Wm. B. Eerdmans Publishing Company, 234 Pearl Street, N. W., Grand Rapids, Mich. \$2.50.

On the special viewpoint of a book like this one who has not entirely made up his mind does not care to commit himself. However, we can say truly that it is a thorough-going treatise on the subject, showing vast technical research. We do not know of another book just like it. The author gives a detailed history of the rise and spread of the premillenarian doctrine here in America. The many authors cited in the footnotes indicate the minute character of his investigations. While he does not wholly accept the premillenarian view, he does believe firmly in the final apocalyptic second coming of our Lord to judge the world and establish the eternal reign of righteousness, and rejects the modernistic doctrine of the gradual coming of Christ's kingdom by the process of evolution. This book contains the learned thesis by which the author won his Th.D. degree from the Free Reformed University of Amsterdam, Holland. In all fairness we believe that people who are interested in the subject of the book should read this treatise.

Seven Links in the Chain of our Sanctification.
By Rev. E. L. Hamilton. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Building, London, E. C. 4. 2s. 6d.

It was not the purpose of the author of this book to write a theological treatise, but simply to deal with the subject of sanctification in a practical way. The book comprises a series of discourses on the topic. They will help to deepen the spiritual life and further the spirit of consecration. The author rightly holds that the first step is justification through faith in Jesus Christ; then the work of progressive sanc-

tification begins and continues until it is completed in the believer's translation to the perfect world. It is a refreshing book.

The Great Unities. By John Macbeth, M.A. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. \$1.75.

This book is to be commended for its helpful suggestiveness, its clear and graceful style and its logical orderliness. By "The Great Unities" the author means the fundamental principles on which all evangelical Christians agree. For this reason they should march together for the advancement of the gospel of Christ. If Christians do not evangelize the world, the world will paganize Christendom. The author bases his thesis on four great facts: Christians have "one world" to win for Christ; "one gospel" by which this objective is to be achieved; "one kingdom" to establish; "one imperative" from the Master to go into all the world with the good news. Mr. Macbeth has given us a book full of cheery optimism, with a sane recognition of the real facts and serious difficulties.

Life Triumphant. By Rev. W. W. Martin. Marshall, Morgan & Scott, Ltd., 1, 2, 11 and 12 Paternoster Buildings, London, E. C. 4, England. 2s.6d.

This spiritual book comprises a series of Bible readings that were given at Keswick. The text selected was the five wilderness offerings described in Leviticus—the burnt offering, the meal or meat offering, the peace offering, the sin offering and the trespass offering. The narrative is accepted at its face value and the Biblical date of it is accepted. Thus there is no yielding to the disintegrated critics. Then these various offerings of the Levitical order are treated as divinely commanded acts of worship for the Israelites, and their typology is vividly set forth. They looked forward symbolically to the sacrifice of Christ on the cross and the consecration of the believer as the result of his acceptance of the atonement which Christ wrought for mankind. In closing the series, the author makes a touching appeal for complete surrender and consecration to the life of faith in Christ.

The Potency of Prayer. By Thomas C. Horton. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. \$1.75.

Readers of the BIBLE CHAMPION need no introduction to Brother Horton, for they read his contributions to this magazine every month. And now think of having access to a whole book on the all-important subject of prayer

from the pen of a man of such rich experience and consecrated service to the kingdom of God. The sub-title calls it "A Handbook on Prayer for the Everyday Christian." That is just what it is—a practical handbook on the prayer life. A further commendation of the book is that the introduction is contributed by Rev. Dr. William B. Riley, whom everybody knows. He commends the book to "all such readers as seek a more intimate fellowship with the Father and with His Son Jesus Christ." We would endorse that statement. The table of contents is so rich and varied that we wish we could give all the chapter-headings, twenty-six in number. An attractive feature of the book is the many pertinent quotations, both in prose and poetry, from writers on the subject of prayer. Dr. Horton has certainly ranged far and wide in the field of evangelical literature on the subject of prayer. For its excellent quality the book is worth many times its price. Indeed, its value cannot be estimated in dollars and cents.

Rivers of Living Water. By Ruth Paxson. Marshall, Morgan & Scott, Ltd., London and Edinburgh. Price, one shilling.

Ruth Paxson is the author of the three spiritually uplifting volumes, entitled *Life on the Highest Plane*, published by Fleming H. Revell Company, New York, which were reviewed in this magazine some time ago. The present volume is of the same character. How to obtain and maintain the highest spiritual experience in life is the burden of the book. It is replete with Biblical quotations. There is no need to live on a low spiritual plane in view of the grace that is promised to the believer in Holy Writ. The chapters contained in the book were originally delivered at a Christian convention in Hong Kong, China, and produced a profound impression for both their subject-matter and the spiritual fervor with which they were given. It is a paper-bound volume.

Little Journeys on Highway 10. By Edward Kuhlman. The Lutheran Book Concern, 53-59 East Main Street, Columbus, Ohio. 30 cents.

There really seems to be something new under the sun. At least, Mr. Kuhlman and his publishers have given us a unique little volume, beautifully bound and illustrated and fluently written—just the style to please and interest the children. By "Highway 10" the author means the Ten Commandments. For each important phase of a commandment he tells a story which illustrates its truth. As he and his family travel along a real Highway 10 in their

automobile, he weaves in these engaging narratives and then applies them to the keeping of the commandments which God gave on Mount Sinai. This volume contains the first group of talks. A second volume deals with the rest of the commandments. The publishers inform us that the books are selling very rapidly; indeed, by the thousand. It is encouraging to know that such a religious book for children has made such a hit.

The Gates of Hades. By Rev. William Clark. Published by the Author, 1921 North Lyon Ave., Springfield, Missouri. 50 cents.

The author tells us that this book is "a Bible study of the state of the dead, in exposition of Matthew 16:18: "On this rock I will build my church; and the gates of Hades shall not prevail against it." This is the translation according to the American Standard Version. Of course, the word in Greek is Hades, not hell. By a thorough and technical investigation of the numerous texts in the Old Testament in which the word Sheol is used and a like examination of the passages in the New Testament where Hades is used, the author determines the meaning of these words. They designate the place of the dead between death and the resurrection. In the Old Testament the doctrine of the future was not made so clear. In the New Testament a clear light is cast on the happy future state of believers and the unhappy state of the unbelieving and impenitent. Christ taught that the powers of the world of evil will not be able to overcome His church.

The Story of David Livingstone. By W. P. Livingstone. Harper & Brothers, 49 East 33rd Street, New York. \$1.50.

Stories of heroism and self-sacrifice are always appealing, even to those of us who sit in swivel chairs and write about them. When we remember how all of us enjoy the comforts and amenities of civilized life and how we try to avoid every kind of discomfort, physical or otherwise, we must be all the more impressed with the spirit of a man like Livingstone, who had to endure all kinds of privations and repulsive experiences in order to carry the gospel to the people of Africa. It is really a wonder that he lived as long as he did. Not only did he have to bear many discomforts, but he was many times in physical danger from wild animals, poisonous insects and reptiles and even from wild and angry people. The story of his life is here told with utmost candor and simplicity. Much of his work was pioneer work. He carried the gospel to many a tribe which

had never heard of Christ or had heard about Him very remotely. He was a real pathfinder, not only for the gospel of Christ, but for trade and civilization. The map of Africa has been greatly changed by his pathfinding work. He discovered the great Lake Nyasa. We wish everybody could read this engaging and thrilling book.

A Study of the Kingdom. By T. P. Stafford, A.M., Th.D. Sunday School Board of the Southern Baptists Convention, Nashville, Tenn. Pp. 246. \$1.60.

While this book has been published for several years, it has never received the attention that it deserves. It is an extremely important contribution to a discussion that is of vital interest to every Christian. An independent study of original sources, made for the sake of ascertaining the truth, it carries conviction to a candid reader, whether he agrees with every detail or not.

But a single item in it can be successfully disputed, and that is a mere incidental. In his eagerness to prove the reality of the spiritual, the author endorses the patent fallacy that there are but two "kinds of reality, material and spiritual, visible and invisible, temporal and eternal." If he had left out the first pair, all would have been well; but putting them in necessitates the classification of animals with men, although the spiritual is the one thing that differentiates the two. Moreover, both the Old and New Testaments sharply and correctly differentiate the soul and spirit and make the former apply to both men and animals, exactly as it should. Spirit alone has moral qualities.

However, even if one thinks this an important matter, it should not deter him from a candid and careful study of the conclusions reached; for if he does that, he must inevitably come to the conclusion that much that is erroneous is being taught by men in high places. He may not relish some of the strictures; but that is not the important thing in the case. The important thing is, What is the truth? If he is a genuine seeker after the truth, he must consider the teachings of this volume with serious and earnest thought.

"The Spiritual Nature of the Kingdom" is discussed at length, difficulties are met squarely, Premillennialism and Postmillennialism are faced in detail, the Second Coming is discussed frankly, and an interpretation is offered of Revelation 20:1-10. While various questions will inevitably come to mind in reading these various chapters, and some will rebel at state-

ments here and there, a patient endeavor to get at the author's real contention must carry with it a conviction that he is right in what he says.

Having read the book critically, as my habit is, the final impression left was this: The results herein reached are the outcome of sanctified

common-sense honestly applied to a difficult and puzzling problem that has been so long a matter of dispute and so often misrepresented that it is now difficult to accept the truth, even when it is made as obvious as this volume makes it. For one, I am thankful to the author for his exposition.—H.W.M.

Additional Literary Notes

HE literary editors of *The Presbyterian*, Philadelphia, are giving favorable reviews of solid evangelical books and are passing some deserved criticism on books of the liberalistic order. This is what one of them says about Dr. Harold Paul Sloan's masterly book, *The Apostles' Creed*, which was noticed in these columns some months ago:

"Dr. Sloan has a great text to begin with, and in his characteristic way he discusses it as a faithful teacher. The book is thoroughly sound and deeply reverent. We read again G. A. Studdert Kennedy's sermons on the Apostles' Creed, which may have been 'food for the fed up,' only to come back to Sloan's book with an appetite for the unadulterated Word of God. This is a safe book and satisfying."

The same periodical, in its editorial department, again calls attention to Dr. Machen's monumental treatise on *The Virgin Birth of Christ*, to which it had previously given favorable comment. It quotes commendatory reviews of Dr. Machen's book from three leading British periodicals, namely the *British Weekly*, the *Methodist Recorder* and the *Church Quarterly Review*. One of the aforesaid journals has this to say: "The book is extremely learned, thorough and candid. It cannot be discarded by any serious student of the New Testament." The *Church Quarterly Review* thinks that Dr. Machen's book "well may mark a turning point in the whole discussion."

And now, kindly reader, we want to call your special attention to the advertising page in this number of the CHAMPION which contains the very fine description of *The International Standard Bible Encyclopedia*, published by the Howard-Severance Company, 203 West Monroe Street, Chicago, Ill. No greater Bible encyclopedia has ever been issued than this one. And, remember, it is evangelical. It is just as scholarly, too, as it is evangelical; and thus you see that you can trust it. Please just sit down and write to the publishers for their book giv-

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If you want to get hold of a new, unique and attractive idea, read Dr. William E. Biederwolf's new booklet entitled *The Visible God*. Its sub-title is, "The Nature of Christ: A Study in Theophany." And what is there that is unique about the doctrine of the book? Dr. Biederwolf holds that the Son of God assumed the form of humanity at the creation of the universe. Of course, this refers only to man's spiritual or psychical being, not his corporeal nature. Then when man was created, he was made in the image of the Son of God. Thus God could communicate with man during the Old Testament dispensation. "In the fullness of time" the Son of God became incarnate in human flesh and died to make expiation for the sins of the world. Dr. Biederwolf argues the question well and presents many Biblical passages which seem to bear out his interpretation. The book is eminently worth reading. It was originally printed in this magazine, and is now issued in convenient pamphlet form. Frank J. Boyer, Publisher, Reading, Pa. Price, 25 cents.

According to the English *Fundamentalist*, Professor Henry Bett, of Handsworth Wesleyan Theological College, has declared, in a review of Dr. Machen's book on *The Virgin Birth of Christ*, that, in all this wide world of ours, "Dr. Machen is the one really learned advocate of what is known as Fundamentalism."

We certainly are glad that this British Modernist has at last discovered that there is at least one scholarly Fundamentalist, for that is certainly a profound discovery for a well-posted (?) Modernist to make after all these

years—but we cannot help wondering where he has been living—in what far-off hinterland—that he is not aware of the existence and scholarly attainments of men like Sir William Ramsay, A. H. Sayce, Edouard Naville, Dinsdale T. Young, H. C. Morton, A. H. Finn and J. S. Griffith, of his own country, of W. Bell Dawson, of Canada, and of Robert Dick Wilson, Oswald T. Allis and Melvin G. Kyle, of the United States. Some of the Modernists ought not to be called "ignorant"—by no means; they are simply lacking in information!

A number of pamphlets which deserve notice have come to our desk within the last few months. First is Dr. W. Bell Dawson's *The Bible, Science and Superstition*, in which the author shows that the treatment of the natural creation by the writers of the Bible is according to truth and is devoid of the superstitions and puerilities of pagan mythology. It is indeed remarkable that the Biblical writers should have given so sane and correct a view of the natural world, while the nations around them were only superstitious idolaters. This valuable booklet is issued by the Evangelical Publishers, 366 Bay Street, Toronto, Canada.

Another booklet by Dr. Dawson bears the title, *The Teaching of Evolution*. A part of it was printed some months ago in this journal. It is well that it has been issued in leaflet form, so that it may have a wider circulation. Dr. Dawson shows how harmful and unscientific it is to teach evolution to children and young people as if it were an established fact, thus undermining their faith in the Bible and Christianity. Then after their faith has been destroyed, they will discover that the theory has not been proved to be a fact. Such teaching cannot help being baleful. For copies of the leaflet address the Author, 7 Grove Park, Westmount, Montreal, Canada.

We are glad to receive a copy of the second edition of Philip Sidersky's *The Jewish Passover*, the first issue of which was noticed in our columns some time ago. The author points out the marvellous symbolism of the Passover as a type of Christ who was slain for the sins of the world. The booklet also contains an interesting and well-told autobiography, describing the author's conversion from Judaism to Christianity and his wonderful work among his fellow-Hebrews in bringing them to a knowledge of Christ. Price, 25 cents. Order from the Author, Box 1207, Los Angeles, California.

A most interesting brochure is entitled *A Modern Missionary to an Ancient People*, by

Leopold Cohn, the well-known Hebrew evangelist of Brooklyn and New York. It tells the story of his conversion to Christianity and of his subsequent work among his own people in trying to win them to Christ. How he was convinced that Jesus is the true Messiah and how he came to experience pardon and salvation through faith in Him, is most engagingly told. We hope many of our readers will send for the book. Price, 30 cents. Address Leopold Cohn, 27 Throop Ave., Brooklyn, N. Y.

Give heed to the following: *My One Question Answered* is the title of a booklet by R. D. Sheldon, who was once an agnostic. He says: "I was reared an agnostic. From the time I was thirteen years old, while under his direct influence, I was fed upon agnosticism by my beloved father." The question that agitated Mr. Sheldon's mind and that was finally answered in a most happy way was this: "Was Jesus Christ a great Teacher only?" In a most thrilling way the author tells the story of his conversion, and thus proves once more that Christ is "able to save unto the uttermost." No; the hand of the Lord is not shortened even in these deadly days of prevailing agnosticism. The booklet is published by the Bible Institute Colportage Association, 843-845 North Wells Street, Chicago. Price 10 cents; 12 for \$1.00.

Do you want to read another book like Begbie's *Twice-Born Men*, and one that is just as interesting and convincing? Then get John Wilmot Mahood's *Modern Miracles of Grace*, just published by the Bible Institute Colportage Association, with the address as given above. Mr. Mahood is a consecrated evangelist. He "has traveled from coast to coast preaching the Word of God, and proclaiming the Evangel to perishing men and women in all walks of life. His ministry has been greatly blessed of God." This booklet tells the story of a number of most striking rescues from sin and unbelief. Price, 10 cents; 12 for \$1.00.

Here come along three new and important pamphlets by that Nimrod of Biblical defense, Mr. Harry Rimmer, whose knowledge of both the Bible and science no one has a right to question. By the way, Mr. Rimmer is just as effective a speaker as he is a writer. We have heard him hold more than one audience in rapt attention with addresses that were long by the clock, but all too brief for the interest they stirred. God bless Harry Rimmer and his wife in their lives of devotion to the cause of vital Christianity. The titles of the new booklets are: *Modern Science and the Second Day of*

Creation and Modern Science and the Third Day of Creation (Parts I and II, two volumes). By all means get these books, and do it right away. They throw much new light on one of the burning problems of the day, the relation of the Bible and science. The author shows how beautifully they are in accord. Price, 25 cents each. Research Science Bureau, 5141 Angeles Mesa Drive, Los Angeles, California.

On page 3 of Harry Rimmer's engaging booklet, *Modern Science and the Second Day of Creation* (above referred to) we read the following significant statements:

"The second day in the Mosaic account of creation contains many amazing scientific truths which Moses could not possibly have known. In the very nature of the case we have a tremendous argument for inspiration in this fact. Before certain scientific truths were known to the world of men, aye, ages before the scientific instruments that made their discovery possible were invented, Moses wrote facts into his record with such clarity that his record has never needed revising. What was the source of his knowledge? It could not have been human wisdom, as no man knew these things to teach them to the writer, Moses. So if we reject the theory of inspiration, what other reasonable explanation of this perplexing fact have we?"

A beautiful and touchingly written booklet, *By the Aid of Mount Wilson*, by Elzoe Prindle Stead, comes from the Bible Institute Colportage Association, Chicago. The impressive experiences on Mount Wilson, with its majestic scenery and its great telescopes scanning the heavens, coupled with a mother's appeals to the teaching of the Bible, dispelled the gloom and skepticism which had begun to trouble a brilliant young university student, and brought him back into fellowship with God, the Father of our Lord Jesus Christ. The price is 25 cents.

Again we take pleasure in calling the attention of our readers to *The Evangelical Quarterly*, the July number of which lies before us, with its rich table of contents. There are articles and book reviews of great value in this number. An article on "The Book of Daniel: Its Historical Trustworthiness and Prophetical Character," by Professor G. Ch. Aalders, one of the best known scholars of Holland, is of a very satisfying significance to the evangelical mind. Under the caption, "Periodical Literature," the editors call attention to twelve leading articles that have appeared in recent numbers of the BIBLE CHAMPION. This excellent

magazine is edited by Drs. Mackay and Maclean, Edinburgh, and is published by James Clarke & Company, Ltd., 9 Essex Street, London, W. C. 2. The price is ten shillings per annum.

The said number of the above-named magazine contains a review of Dr. H. Emil Brunner's *Theology of Crisis*, and finds in it the same merit and defects that were pointed out in our own notice of it some months ago. In the same issue we find an appreciative review of Professor George McCreadie Price's *A History of Some Scientific Blunders*. Thus we are glad to know that evangelical believers in this country are working hand in hand with such believers on the other side of the Atlantic.

The American Tract Society, 7 West 45th Street, New York, firmly believes that every honest minister and layman is praying, "Lord I believe; help thou mine unbelief." To help answer this prayer, the Society has selected twenty-five publications for a shelf of Belief Building Books, and is prepared to furnish the full number for less than half of the list price.

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A circular informs us of the publication of a new book by our friend, Rev. Charles E. Tulga, of North Platte, Nebraska. Its title is *Studies in Romans*, and it is described as "a new departure in Christian education." The book may be bought of the publishers, The Union Gospel Press, Cleveland, Ohio, or of the author at his home address. The price is \$1.25.

System of Christian Evidence

No preventing providence, by the time this notice appears in print, the fifth edition of Dr. Leander S. Keyser's book, *A System of Christian Evidence*, will be issued. It will be much revised and improved and brought up to date. This work has been used in many colleges, Bible schools and theological seminaries as a textbook, for which purpose it is well adapted. It is no less valuable for the general reader. The publishers are: The Lutheran Literary Board, Burlington, Iowa, who are producing an excellent book from the mechanical standpoint. The price is \$1.75. It may also be ordered from the CHAMPION publisher, Frank J. Boyer, Reading, Pa.

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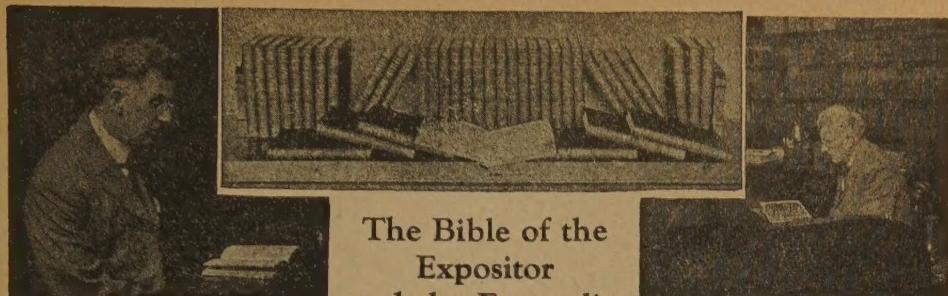
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